A MIDNIGHT CRY.

An Eſſay
For our AWAKENING out of that
Sinful Sleep,
To which we are at THIS TIME too much diſpoſed;
And
For our DISCOVERING of what peculiar things there are in
This Time,
That are for our AWAKENING.
In a Diſcourſe given on a Day of PRAYER, kept by the *NORTH-CHURCH* in *BOSTON.*
1692.

By COTTON MATHER.

Now Publiſhed for the uſe of that Church, together with a Copy of ACKNOWLEDGMENTS and PROTESTATIONS made in purſuance of the
Reformation,
Whereto we are to be *Awakened.*

Animis hæc Scriba, non Auribus

BOSTON, *Printed by* John Allen, *for* Samuel Phillips, *and are to be Sold at his Shop, at the Weſt-end of the* Town-House. 1692.

To the CHURCH in the North-part of
BOSTON.

WHen the old Pagan *Hiſtorians tell us the Name of* One, *who, they ſay, fell into a* Sleep, *that laſted above* Seventy *years; and when the old* Chriſtian *Hiſtorians relate the Names of* Seven, *who, they ſay, ſnored out a* Sleep, *for near* Two Hundred *Years together; we count that we Read,* A Fable. *But if I tell you, That the whole* World *has been generally* Aſleep *for ſome Thouſands of Years; and that particular* Profeſſors *of Religion in this Age of the World, are ordinarily* Aſleep *all their Dayes, I ſhould therein but utter,* A Truth, *as horrible, as notorious. As for You, my Dear Charge, the* Office *which I ſuſtain towards you, is that of a* WATCHMAN; *and in the Diſcharge of that Office, I have here put into your hands, another perpetual* INSTRUMENT *for your* AWAKENING, *leſt when our Lord comes,* He find you Sleeping! *I have not Publiſhed it with ſo much preſumption as to propound therein the Direction of any other Churches. But I have ordered a* Small Impreſſion, *that I may fulfil my promiſe of providing for every one of* you, *a Copy of this your* Monitor; *ſo that perhaps I may ſay of this Book, as the Philoſopher did of his,* 'Tis Publiſhed, but ſcarce made Publick. *And now,* For-ever Magnify'd be that Grace of thine, O Lord my God, which has thus Enabled me to give the Warnings of a Watchman! may it be found that they do live, who have been warned; and that I alſo have Delivered my own Soul.

Pathez.

A midnight Cry.

Made on a DAY of PRAYER; kept by the *North-Church* in *BOSTON*.

THIS a passage occurring in the no less Believ'd than Famous Records of Antiquity, That the Blessed *Austin*, while he was yet a Stranger to the Blessedness of the New Creature, had that Advice from Heaven given unto him, *Take up and Read! Take up and Read!* And that whereupon he *Took up* the Bible then at hand; the place which by the direction of providence he *Read*, was the Latter end of the 13th *Chapter* to the *Romans*. That he *Took up*, This he *Read*, and it prov'd the mean of his bringing home to God.

'Tis not by any thing like *Chance*, but by a Reasonable, and I hope, a Profitable *Choice*, that a Text from *that* very Paragraph of Scripture, is now to be laid before us: I may there be as good success attending of it! The Advice from Heaven this Day unto us is, Take up and read; and the particular Sentence of the Inspired and Unerring Writings, which I must Invite you to *Take up and Read*; is that, in

Romans XIII. 11.

AND THAT, KNOWING THE TIME, THAT IT IS HIGH TIME TO AWAKE OUT OF SLEEP.

IT is the Remark of the Apoſtle, concerning a *Reſurrection* from the *Sleep* of DEATH, in 1 *Cor.* 15. 14. *If there be not ſuch a thing, then is our Preaching in vain.* The ſame Remark I may, and I do, make upon a *Reſurrection* from the *Sleep* of SIN, *Our Preaching is in vain, if ſuch a thing do not come to paſs.*

But it is poſſible, yea, probable, That ſome of our *Preaching* may be the thing whereof Almighty God, ſhall make uſe, to *Awaken* us out of our *Sleep*; and then indeed neither *That* nor *All* our *Preaching*, will be *in vain*: An Eſſay muſt now be made upon it.

There were two very Different *Reports* in the Third Heaven of old, about the Condition of men here in this lower World. One was that in *Zech.* 1. 11. *Behold, the Whole Earth ſitteth ſtill, and is at Reſt*; or, Sleeps. Another was that in *Act.* 9. 11. *Behold, he Prays.* It will be a ſad thing if the Former Character muſt belong unto us, *Behold, they Sleep!* No, 'Tis the Latter Character where-

of we ſhould be all Ambitious, *Behold, they Pray!* 'Tis this Day with us, a *Day* for it. But indeed, the Characters are utterly Inconſiſtent with, and mutually Deſtructive of, each other. What has been ſaid of *Sinning*, may be ſaid of *Sleeping*, which are the *ſame*, *Either Praying will make us leave Sleeping, or Sleeping will make us leave Praying.* And for that cauſe, on this Day ſet apart for *Praying*: a Text which beſpeaks, and requires our *Waking*, does now demand our Meditations. On a Sacred *Faſt* we ought *Naturally* to be more *Sleepleſs* than on another Day; but *Morally* on ſuch a Day, we ſhould not *Sleep at all.*

The Great Apoſtle, having Inſtructed us, in the gracious and glorious Way of *Juſtification*, by the *Righteouſneſs* of the Lord Jeſus Chriſt, he proceeds to ſhow how *Juſtify'd* Perſons, not only *ſhould*, but alſo *will*, behave themſelves. That *Faith* which does *Juſtify* us, *only* as it *Receives* the Righteouſneſs of the Lord Jeſus Chriſt freely Tendered unto us by God, for our Juſtification before Him, will not permit the Believer to Live without *Abounding in the works of the Lord*, or without *Bringing forth much of that Fruit, whereby the Heavenly Father may be glorify'd.* *A Juſtify'd* Perſon, is always touched with a juſt prejudice againſt the Sins, from which he has been Juſtify'd; he conceives that his being delivered from the *Condemning* Power of the

Law

Law, does not *Releaſe* him from, but unſpeakably and everlaſtingly *Oblige* him to, the *Commanding* Power of it; his *Gratitude* unto the Lord that has Redeem'd and Pardon'd him, will cauſe him for ever to be *zealous of the Good Works* for which he is *Purify'd*, and avoid thoſe *Abominable Things* which are *Hated* by the Soul of God. Liberty *from* Sin, and not Liberty for ſin, is the only *Liberty* in the account of ſuch a man. For one to make a Trade of Doing *Ill Things*, under the Encouragement of what *Kind Things* are done for us in the New-Covenant, is altogether incompatible unto a perſon, whoſe peace is made with God; I may boldly ſay, *'Tis not a ſpot of Gods Children*; but that ſuch as thus, *Turn the Grace of God into Wantonneſs*, have upon them the Brand of *Ungodly Men*. Our Apoſtle, in purſuance of this Doctrine, does preſs an univerſal *Sanctification*, as the thing wherewith *Juſtification* ever is accompany'd. And our Text accordingly follows upon the Inculcation of ſeveral Things, whereof every *Sanctify'd* Believer muſt and ſhall be ſtudious, on the ſcore of his being *Juſtify'd*. Univerſal *Sanctity* is here urged under the General Metaphor and Expreſſion of, *Waking out of Sleep*. And the Figure of *waking* is uſed, that ſo an Exhortation to the *Lively* Performance of the things before called for, might be the more *Livelily* Inſinuated. The Apoſtle had ſaid,

ſaid, *Be Fervent, Serving the Lord.* He now ſays, *Be wakeful in that Service*; be not perfunctory; be not Sluggiſh, be not Liſtleſs; act like Men. *Awake*, in what you have to do. There are two *Circumſtances* in this Exhortation, which we may take notice of.

Firſt, Wee have a *Tranſition* to it. *And that.* The clauſe is Elliptical. Tis as much as to ſay, *Moreover*, or *Furthermore*; and it is as if it had been ſaid, Bee ſure to mind THAT. It is THAT, which you are to ſet a *Note Well* upon.

Secondly, Wee have an *Argument* for it. *Knowing the Time, that it is High Time.* Something there is in the *Time*, that powerfully calls us to our work. There is a *Cry* in the *Time*, againſt thoſe Vices, whereto wee are diſpoſed.

So lies the Text.

Tis a Day, wherein wee ſee the Flame of *War* Enkindled almoſt through all the parts of *Europe*, and the mortal Sparks of it flying over into *America*.

Tis a Day, wherein thoſe Critical *Campaigns* are formed, which will in a few months have ſuch Irretrievable Iſſues, as may aforehand cauſe us all to *Tremble for the Ark*.

Tis a Day wherein the *Romaniſts* grown ſenſible of the Advantage which their Diſſenſions have given to the *Proteſtants*, are thoughtful of ſuch Accommodations as may leave our Lords poor *Little Flocks*, without the Defence ariſing from, *Wolves* pulling one another by their Throats.

Tis

Tis a Day, wherein Great *Britain* is agitated with ſuch Earthquakes, as will Terminate *How*, and *When*, *O Lord, Thou knoweſt!*

Finally, Tis a Day, wherein we ſee our *Own Countrey* weltring and waſting under the Fiery Rebukes of Heaven; A Day, wherein we ſee our dear Neighbours Butchered & Captived, by the moſt Barbarous *Canibals*, with whom, Every Act of Civility is a ſort of *Miracle*, almoſt æqual to that of the *Lions* Muzled in *Daniels* Den; A Day, wherein we are panting and pining to Death, under the Diſtempers of our manifold *Unſettlements*. *Day*, did I call it! Yea, Altho' the Sleeping *Virgins* may make hardly ſo much as a *Dream* of it, Yet I will confidently ſpeak it, It is the quarter of the Night wherein the world is to have that Midnight Cry ſounded in it's heavy Ears, *Behold, the Bridegroom comes!* All theſe, & more ſuch things, have made this alarm unto me, *What meaneſt thou, O Sleeper? Ariſe, call upon thy God.* And that I may do the part of a *Watchman*, I muſt Convey to *you* the like Alarum. The Prophet ſpeaking, perhaps of *Our Day*; or atleaſt of a Day, wherein the pretended Brethren of our Lords Diſciples, have been very buſy at, *Caſting them out for his names ſake*; he adds, in *Iſa.* 66. 6. *A voice of Noiſe from the City, a voice from the Temple, a voice of the Lord.* There is at this Day ſuch a *voice* from every corner both at home and abroad, reaching of us; the *voice* is, Awake; *Tis high time to AWAKE out of Sleep.*

That

That I may do what I can to render this *Voice* as penetrating to *Your* Souls, as I would have it be to *Mine*, there is this *Truth* which from the *Text* now in my hands, I am to lay before you.

It is the Intereſt of all Men, at all Times, to ſhake off all Sinful Sleep, eſpecially at ſuch Times, as carry more peculiar Awakenings in them.

There are three *Concluſions*, Wherein this matter may be Dreſſed for your Entertainment. When you have laid theſe things together, You'l ſee **What** our Sinful Sleep is, You'l ſee **How**, and **Why**, and more peculiarly **When**, wee are to ſhake it off.

CONCLUSION I.

There is a **Sinful Sleep**, whereto the Souls of men are liable.

Wee may not Imagine that our Souls do fall into the Sleep of a **Senſeleſs Condition**, when we *Dy*; no, the leaſt ſuſpicion of ſuch a thing would make me cry out, and every good man would joyn with me in that Exclamation, *God forbid!* The Opinion of the *Pſychopannychiſt*, or, Soul-ſleeper, is too vile a thing for any *man* to ſwallow. If any Creature that is called *Man*, will ſuppoſe, that when

when he Dies, he has not a Never-dying Soul, to exiſt in a *Separate State*, exquiſitely apprehenſive of his Good, or Bad Circumſtances, Let him alſo allow that he wants only a little more *Hair*, with *Feet* inſtead of *Hands*, to make a *Beaſt*. For my part, I cannot *Heard* among ſuch *Dreamers*, nor could the Apoſtle *Paul*, when he ſaid, *I deſire to be Diſlodged, and to be with Chriſt.* When men *Dy*, then indeed they *Sleep*; How? 'Tis in regard of their *Bodies* rather than their *Souls*. The very *Devils* themſelves, tho' the moſt unblushing *Lyars*, yet have been ſufficient and credible Witneſſes to this *Truth*. 'Tis well known, that the *Devils* make a Compact with ſome *Witches*, to be the Maſters of their *Souls* upon their Departure hence; and ſuch *Witches* have been among our ſelves Convicted by ſo fair and full a proceſs of *Law*, as would render the Denyers thereof worthy of no Reſonabler Company than that in *Bethlem*: and greater *Prodigies* than any that are in *Witchcraft* it ſelf. If any therefore will not *Believe Moſes and the Prophets*, which tell us, that our *Souls* elſewhere *Are*, and *Think*, when our *Bodies* are Incinerated in their Graves, Let them know, *That ſome have come unto us from the Damned for our Conviction of it.* Nevertheleſs, That our Souls do often fall into the Sleep of a Secure Condition, while we *Live*, is a thing whereof we have, alas, too pernicious, too lamentable Evidences.

There

There is, first, something that I may call a Moral Sleep of the Soul. Which is, when *Reason* is not Active, but rather useless in us. When a man ceases to be *True unto Intrest*, (either his own, or an higher,) You may safely say of that man, *He's fast Asleep*. It was said in *Ps.* 94. *Understand, ye Bruitish, among the people.* A *Bruitish* people are a *Sleeping People*. There are some that Act not by the common Rules of *Reason*, but as if all the powers of *Reason* were Asleep within them. 'Tis a Rule of Reason, *Where all others perish, there I should not venture; nor should I Drink, where all that have tasted before me, do meet with Death in the Pot.* It is a Rule of Reason, *When I follow any way, I should foresee the end it will bring me to.* It is a Rule of Reason, *I should not expose my self to the Anger & Vengeance of an Enemy, with which there is no possibility of my making my party good.* That *Reason* which is given us for our conduct in a dangerous world, has many such *Rules* whereby to steer. But, These, and many more such Rules of *Reason* how little are they regarded by the most of men? At least in the affayrs of their Immortal Souls; whereof *Reason* saies, Men should be most exactly *Rational?* 'Tis because of a certain *Sleep* that has Lock'd up the Apprehensions of *Reason* in them.

But there is then also, a more Spiritual Sleep, which comes upon many a Soul. And *That* is when a principle of *Grace*, is not Active, Stirring, Operative and Influential, in the

the Soul.

There is a *Præliminary Diſtinction*, which I am in the Firſt place to make upon it. Wee are to Diſtinguiſh, between the *Dead Sleep* of Damning unregeneracy: and the *Deep Sleep* of Living Chriſtianity. There is an *Eſſential Difference* between the Sleep of the *Fooliſh*, and of the *Wiſe*, Virgins. Of the *Sinner* it may be ſaid, as in *Eph.* 2. 1. He is *Dead in Treſpaſſes and Sins.* Of the *Saint*, it may be ſaid, as in *Matth.* 9. 24. Hee is *Not Dead but Sleepeth.* The Believer is not left unto a Total, and a Cordial *Sleep*; no, not at his worſt eſtate; the *Habits* of Grace are yet alive within him, and ſome *Acts* thereof would upon Trial be ſoon Educed from him, even at his worſt Eſtate. In which reſpect, under his profoundeſt *Sleeps* and *Swoons*, he may ſtill ſay, as in *Cant.* 5. 2. *I Sleep but my Heart waketh.* Had you come to *David* in the Deadeſt Article of that *Sleep* which overtook him, *SIR, Grant me to know your Deliberate Choice: What End, and What Lord would you Serve?* he would then from his very Soul have Anſwered, *I cannot have the thoughts of having any but the Great God, for my End, and my Lord for ever!* Or, had you come to *Peter*, in the midſt of that *Sleep*, wherein Satan ſo fatally took him Napping, and asked him, *Friend, upon a little deliberation, What regards have you for the Saviour whom you have ſo perfideouſly deny'd?* He would with a Real Heart have anſwered, *O my Jeſus, He*

He is the Son of the Living God, and I had rather be torn in pieces with wild Horses, than Renounce my Interest in that life eternal, the words whereof are with Him. Whereas, On the other side, we may use the Language of the Psalmist, in *Psal.* 1. 4. *The Ungodly are not so.* No, their Souls are so closed up with a Lethargic *Sleep* upon them, that altho' Almighty God should pull, not their *Bones*, but their very *Hearts*, out of their *sides*, they would lie still where they were. We are now ready to observe particularly.

First, Men are *Asleep*, when they Remit their *zeal* towards God. *He* of old could say, *My zeal hath eaten me up*; whereas of many it may be said, *Their Sleep hath eaten up their zeal.* They that are not Acted by a *Respect* unto God continually, or that lay aside the most Affectionate *Thoughts* of God and for God, therein do fall *Asleep*. As now, A *Sleeping* Soul may have some *Faith*; but what is it? Even that which is called in Jam. 2. 20. *A Dead Faith*; a *Work-less* one, & a *Worthless* one. He hat but a dull, small, Opinionative Belief of *Invisible Things*, and such an one as makes not a due Impression upon the Heart and Life, but leaves the like *Passions* in the Heart, and the like *Errors* in the Life, as are in those that have no Faith at all. When a man *Sleeps*, it cannot be said of him, as in 1 *Thes.* 2. 13. *The Word of*

God works effectually in you. Again; A *Sleeping* Soul, may have ſome *Hope*; but what is it? Not that which is called in 1 *Pet.* 1. 3. *A Lively Hope.* He don't feed and live upon the Expectations of Eternal Glory in another world; he don't Look *Upward*, with fit Raviſhments, upon the bright *Manſions* in the *Heavenly Fathers Houſe*; he don't Look *Forward*, with fit Extaſies, upon the *Glory* which is hereafter *to be Revealed.* He is more taken with Hope of Earth, and of Riches and Honours here, than with a proſpect of, *Being for ever with the Lord.* When a man *Sleeps*, he cannot ſay, as in *Pſ.* 119. 166 *Lord, I have hoped for thy Salvation, and I have done thy Commandments.* Furthermore; A *Sleeping* Soul may have ſome *Love*; but what is it? No other than that which is called, in *Mat.* 24. 12. *A Love waxing Cold.* He is not Enflamed with Ardours of Deſire, to pleaſe God with utmoſt Exactneſs, to Serve Him with Exquiſite Contrivance, to Seek Him with unfainting Induſtry, or to be remarkably Serviceable unto the True Intereſts of his Neighbours. His *Love* to God, is not with all his *Heart*, or the Employment of his Underſtanding; with all his *Soul*, or the Fervour of his Affection; with all his *Might*, or the Extent of his Capacity; nor is it unto his *Neighbour*, in ſuch meaſures of *Giving* and *Forgiving*, as he would have to be uſed unto himſelf. A man that *Sleeps*, cannot ſay, as in

in 2 Cor. 5. 14. *Love constraineth me.* Finally, A *Sleeping* Soul is without such bitter, humbling, tearful Resentments of *Sin*, as are in that, *Repentance which is not to be Repented of.* *Sin* is not by such an one *Mourned* for, nor *Turned* from, with such Detestation as belongs to the *worst of Evils.* When a man *Sleeps*, then for *former* Sins, he does not like *David* with a Troubled Soul cry out, *I have sinned greatly in what I have done, and now I beseech thee, O Lord, take away the iniquity of thy Servant, for I have done very foolishly.* And for *future* Sins he does not like *Joseph*, with an angry Soul cry out, *How shall I do this wickedness, and sin against God?* This is the *first and the great Sleep* of our Souls; *and the second is like unto it.* For,

Secondly, Men are *Asleep* when they omit their Guard over themselves. They who do not most carefully *Walk by Rule*, do no other than (as once we are told, *Galen* did) *Walk in their Sleep.* When a man is not *Asleep*, he says, as in *Psal.* 39. 1. *I will take heed to my ways, that I sin not*; and he *does* according to what he *says.* A *Sleeping* Soul, intermits a due caution, about the mans whole Carriage; it *ponders not the path of his Feet*; it *Looks not well to his Goings*; it *Walks not Circumspectly, Redeeming of the Time.* Such a man keeps not a Guard upon his *Works*; that they may not be any *Doings against the Lord*; but that they be none but

their *Works* which his *Hand finds to do*, or such *Works* as he may gladly hear our Saviour saying, *I know thy Works*. Much less, does he keep a Guard upon his *Words*, that there may proceed no *Rotten Communication*, and *Evil Communication*, from him; but, that his *Lips* may *feed many*, that his *Mouth* may be a *Well of Life*, that his *Tongue* may be *Health*, and as the *Choicest Silver*. Least of all does he keep a Guard upon his *Thoughts*; that there may be no *vain Thoughts* lodged in him; but that *every Thought* may be brought under *Obedience* to the Divine *Law*, and that he may say, *Lord, how precious are thy Thoughts unto me? How great is the summ of them!* We read in *Lev.* 26 23. about, *Walking at Peradventures*. Thus do they *Walk*, that *Sleep*. *Right* and *Wrong* are at meer *Peradventures* with them. If they tread *Right*, it is more by *Hap*, than by *Heed*; and if they do not step *wrong*, 'tis because it *Chances* not. One that was not *Asleep*, could say, in *Psal.* 119. 59. *I thought on my Ways.* Whereas, a *Sleeping* Soul can go on without very *Thoughtful* Reflections, *Am I in the Good Way? Is this the way to Rest or no?* So, you see what it is to be *Asleep!* Now

CONCLUSION II.

It is the Intrest of men to *Shake off* the *Sinful* Sleep,

Sleep, which their Souls may be Arreſted with.

Men may be of *Iſſachars* Opinion, in *Gen.* 49. 15. *That Reſt is Good.* But if they do thus Opine, concerning a, *Sinful Sleep*, I had almoſt ſaid, the Arms of *Iſſachar* indeed belong unto them; yea their *Folly* is Greater than that of, *The Wild Aſſes Colt.* A *Sinful* Sleep, is indeed, a *Deadly* Sleep; it is a ſtupifying, and a venemous Bed of *Night-Shade*, whereupon men ly when they Sleep in Sin. About *Lazarus* of old, ſaid the Diſciples, in *Joh.* 11, 12. *Lord, if he Sleep, he ſhall do well.* But upon a *Sleep* of Sin, it may be ſaid, *If a man Sleep*, Wo! to him; *If a man Sleep*, he makes himſelf a prey to all his Internal and Infernal Adverſaries; he lays himſelf open to all manner of Blows upon all his Intereſts. When the Kings Retinue had been too faſt Aſleep, t'was by *David* ſaid unto them, in 1 *Sam.* 26 16. *The thing is not Good that thou haſt done, Ye are worthy to dye.* Indeed there is not only a *Deſert* of Death, but alſo an *Approach*, of Death, in our *Sinful Sleeps.* As they render us *Worthy to Dy*, ſo they are *Parts* or *Steps* of the Death it ſelf, whereof they make us *Worthy.* Yea, there cannot be a more *Deadly* Symptom upon any man, than for him to Sleep in the Arms of Sin.

A Great Commander finding a Centinel once Aſleep, immediately Ran him through

ſaying, *Dead I found thee, Dead I leave thee.* When Sin ha's laid us *Aſleep*, we are as likely to be laid and left for *Dead* under the mortal Rebukes of Heaven, as ever the ſleeping *Siſera* was, upon the Floor of old. It ha's I think, been, even among ourſelves, very ſadly proved an *Error*, tho it has been a *Vulgar* one, That the *Thunder* never kills any that are *Aſleep*. This I am ſure, None are ſo much expoſed unto the deſtroying *Thunder* of Gods Indignation, as the *Sleeping* are. If it be a Child of *Wrath*, Whom Sleep hath ſo much intoxicated, as to make him fancy a more than Ordinary Reprieve and Reſpite, from the Judgments of God, it is extreamly probable that thoſe *Judgments* are juſt Ready to break upon them. The Apoſtle ſpeaking of our unbelieving world, ſaies in 1. *Theſ.* 5. 3. *When they ſhall ſay, peace, and ſafety, then ſudden Deſtruction cometh upon them.* None ſo Nigh to Deſolation, as thoſe that like the Inhabitants of old *Laiſh*, are altogether, *Quiet and Secure.* 'Tis the *Buried in ſleep*, that are prepared for other Funerals, in an *Invaſion* of many miſeries. If it be a Child of *God*, who gives way to ſleep in the concerns of Eternity, he may be ſure that ſome dreadful *Temptation* or *Affliction* is at the Door. Our *Lord* ſaid unto his Diſciples, in *Luc.* 22. 46. *Why ſleep yee? Riſe and Pray, leſt ye enter into Temptation.* None ſo like to be *ſifted* by the moſt ſhaking Diſ-

penſations

penſations, as they that like the confident *Peter* ſay, *I ſhall never fall*, and with that Imagination *Sleep*. Ask them that have been ſeized with any Extraordinary *Sin* or *Grief*, *In what Frame were you, when this came upon you?* The Account which perhaps muſt be given of it is, *Alas! I Pray'd, I Liv'd, like one faſt Aſleep.*

I ſay then, That nothing is of more Importance unto us, then for us to *Shake off our Sinful Sleep.* Only we are now to enquire *How is this to be done?*

For Anſwer to that Enquiry.

Firſt, our Sinful Sleep, is to be ſhaken off, by the *Revival* of a **Sincere Converſion**.

We are to make ſure of a Real and Thorough **Converſion** to God in Chriſt: Whereto we are called, with ſuch Expreſſions as thoſe in *Eph.* 5. 14. *Awake thou that Sleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light.* We are to *Wake*; that is we are to *Live*; and therein we are to *Turn.* We are to *Wake*, that is, we are to become ſenſible, *What* and *Where* we are, and *Whither* we are going; and to leave off that *Ignorant* and *Unwary* diſpoſition of Soul, wherein our *Original Sin* has overpowr'd us. To be *Wak'd* is to be *Warned.* It was ſaid in *Math.* 3. 7 *Who hath warned you to flee from the wrath to come!* We are to take the *Warnings* which the God of Truth has given us,

of

of a *VVrath to come*, and a Wrath ſo Eternal, that after tis already *Come*, there will be ſtill more to *Come*, upon the Unregenerate; this tis to be *Awake!* Wee are to *VVake* that is, we are with ſollicitous & inquiſitive Souls to *Ask*, *VVhat ſhall I do to be ſaved!* and we are to *Do* what the word of God ſhall make us *Know*, of what we *Ask*. We are ſo to *VVake* as to *Look*; Look *Upward*, and ſee, a God Angry; Look *Downward*, and ſee an Hell Gaping; Look *Inward*, and ſee our Curſed Hearts; Look *Backward*, and ſee our Wicked Lives. And we are then ſo to *VVake*, as to *Fly*; Fly *from* the manifold entanglements of ungodlineſs; Fly *to* the Lord Jeſus Chriſt, as the *Refuge* that has been ſet before us. Briefly, we are to be *Unquiet* until our *Peace* with God, be made, by our cloſure with the *Lamb* of God; and until *The Friendſhip*, ſettled between God and us, is maintained by our *Communion* with the Lord Redeemer, who is to give unto us both *Repentance*, *and Remiſſion of Sins.*

Secondly, Our Sinful Sleep is to be ſhaken off, by the *Watchfulneſs* of a **Godly Converſation.** *Watching*, is a moſt comprehenſive as well as Neceſſary, property of that *Good Converſation in Chriſt*, which is no leſs a *Part* of, than the *Way* to our Bleſſedneſs. We are to *wake*, ſo as to *watch*; that is, to keep Awake; and it notes a due care in us, about the affairs of our Souls; 'tis a mixt thing,

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and it implies, both our *Diligence*: for, says the Psalmist, *Thou hast commanded us to keep thy Precepts Diligently*: and our *Discretion*: for, says the Apostle, *Walk not as Fools, but as Wise*. To speak particularly.

First, We are to *Watch* against Evil; Namely, for the Avoiding of it. It was the Counsel of *David*, as it seems, to his Beloved Son, in *Prov.* 4. 23. *Keep thy Heart with all Diligence*. The Heart of every man is a kind of a *Garrison*, whereof his *Conscience* is as it were the *Centinel*. Now, we are to *Watch*, by a continual caution of *Conscience*, that this *Garrison* be not siezed and entred by any thing that may *wrong our Souls*. Particularly, We are to *Watch* against the Flesh; Lest the *Dalilah*, which lies in our Bosomes do betray us, into the Hands, which will make a prey of us. We are to *Watch* against the World; Lest the *Baits* and *Snares*, wherewith it layes a Siege to our Senses, Entangle us in what shall not be convenient for us. We are to *Watch* against the Devil, who Tempted both *Adam*, and will sorely Tempt the Children of both. *He* is always *watching* whom *he may devour*, and therefore *we* are to *watch* that him we may *Resist*.

Secondly, We are to *watch* unto God; namely, for the performing of it. It was the Counsel of the Apostle, in 1 *Pet.* 4. 7. *Watch unto Prayer*. Thus, there is no part of our Obedience, which we must not *Watch* unto

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the yielding of. Particularly, we are to *watch* **Before** Duty; that ſo we may take a due *Time* for it, and have a fit *Frame* for it; and that in every Encounter, in every Company, in every Buſineſs, we may leave nothing undone, of what ſhould be done, for the glory of God. We are to *watch* **In** Duty; that it be done with an agreeable Attention and Affection, and with Right *Ends* and *Aims*, and that no *Leven* cleave unto our Sacrifice. We are to *watch* **After** Duty; that we may ſee what Enlargements or Streightnings we have had; and what *Earnings* we have made. We are to get into a *Watch-Tower*, to Learn what is coming; and when we have ſhot our Arrows, we muſt like the Pſalmiſt, *Look up*, to ſee how they Speed.

Thirdly, We are to *watch* by a conſtant *Expectation* of, and *Preparation* for, the **Coming** of our Lord. It was ſaid in *Mat.* 25. 13. *Watch therefore, for ye know neither the Day nor the Hour, wherein the Son of Man cometh.* Behold, This is *watchfulneſs*; 'tis for a man to get and keep in ſuch a poſture, that if the *Son of man* were immediately to come, this man might chearfully ſay, *Welcome, Dear Lord, I am ready for thy Coming.* We ought ſo to behave our ſelves as if our Lord were immediately to break in upon the World: and call us before His Great and High Tribunal, to give an Account of what we have been *doing in the Body.* It is ſaid in *Phil.* 4. 5. *Let*

5. *Let your moderation be known unto all men; The Lord is at hand.* This is *watchfulneſs*; tis to be ſo *moderate*, ſo mortify'd, ſo temperate, in uſing or ſeeking the Things of *this* World; and ſo concerned about the *Things that are above*, as believing that, *The Lord is at hand.* Suppoſe that before to morrow Morning, the Lord Jeſus Chriſt were to become viſible unto this lower World, and make the Sky to rattle with his rapid Peals of Thunder, the Mountains to tremble before his Lightnings, and the Hills and Rocks to melt at the preſence of his Majeſty; could we *Rejoyce before the Lord, becauſe He comes, He comes to Judge the World?* THIS is the proper Deſcription of a **Watchful Chriſtian**: We ſhould always be expecting that Glorious Revolution, wherein our Lord Jeſus Chriſt, will both diſpoſſeſs the *Divels* of our *Air*, making of it a *New Heaven*, filled with the *New Jeruſalem* of his Raiſed Saints; and alſo by a terrible *Conflagration* make a *New Earth*, whereon the *Eſcaped Nations* are to walk in the *Light* of that *Holy City*. A little *Præfiguration* of which wonderful ſtate, there was in the *Tranſfiguration*, wherein *Moſes* & *Elias* appeared with our *Lord* in that *Glory*, whereof the living *Peter* and *James* and *John* were made the *Witneſſes*, and *Partakers*. In what condition would we deſire to bee found, if we were ſure that within a very little while our *Lord* ſhould thus come to take his *Kingdome*, and be *Governour among*

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the Nations? To be always in that Condition, is the *Watchfulness*, to be *Now* Endeavoured; and I say, *Now*, with an Emphasis, because the Time of the End, seems just going to lay its Arrest upon us: and we are doubtless very near the Last Hours of that *Wicked One*, whom our Lord *Shall Destroy with the Brightness of his Coming*. We ought continually to walk under the Impression of that Assurance in *Rom.* 14. 12. *Every one of us shall give Account of himself to God*; and think with our selves, *Who knows how soon?* A watchful man would be able to say with *Jerom* of old, *Wherever I am, and whatever I do, methinks I hear the Sound of the Last Trumpet in my Ears*, Arise ye Dead, and come to Judgment. And we should always be also *Preparing* for that Stupendious Revolution. We should be doing all we can that we may have a comfortable Doom then passed upon us, in the *Day of the Lord that shall burn like an Oven*; that we may then be, *found in Christ*, and *found in Peace*; and that our Sentence then may be, *Well done Good and Faithful Servant, Enter into the Joy of thy Lord*. Our *Watchfulness* lies in the *Readiness* whereto we are advised in *Luc.* 12. 40. *Be ye Ready; for the Son of Man cometh at an Hour, when you think not.* Say we to our own Souls, as Dr. *Tuckney* often would, unto some Ladies of his Acquaintance, *Pray, Be Ready! Be Ready! Lest you be foolish Virgins at the Coming of the Lord.* We

should

should be perpetually so laying out our Talents that we may be well furnished with *Bills* for another world, and have many a Glad thing to mention, when the Lord shall say with his Loudest Thunder-Claps, *Give up an Account of thy Stewardship.* When some urged the Excellent *Calvin* to intermit his Expensive Studies, He reply'd, *Would you have my Master, when he comes, to find me Idle?* A watchful man, would evermore be doing something, the remembrance whereof may give him an ineffable satisfaction, in the Day when *God shall judge the World in Righteousness, by that Man, whom He hath Ordained.* So are we to *Shake* off our *Sinful Sleep.* But,

CONCLUSION III.

There are some Times, that have more peculiar *Awakenings* in them, and by the *Knowledge* of such Times we should be peculiarly *Awakened.*

We should be at all Times awake: But we should Especially be Awake in Times of great Calamities Inflicted. If *Plagues* or *Fires* be upon us, 'tis no time to be Asleep. It was a bitter Complaint, in *Isa.* 64. 7. *We all do Fade, and yet there is none that stirreth up himself, to take hold of thee.* For people to be smitten with Sore Afflictions, and yet for them never to Wake out of a Prayerless

Careless, Worldly Plight; O tis an Horrid Symptom! It was the Black *Brand* upon *Ahaz* of old; *In the time of his Distress, he Trespassed yet more against the Lord; This is* THAT *King.* Thus twill be a thing of the worst Consequence Imaginable, if we incurr this Note; *In the time of his distress, he sleeps on still; he do's not set himself to do the Things whereto the Lord by Troubles and Crosses would awaken him; This is* THAT *Sleeper!* Again, We should Especially be Awake, in Times of great **Accomplishments** Approaching. If any Signal *Mercy* or *Judgement* be at the Door, tis to be no sleeping Time. It is written by the Prophet, in *Dan.* 12. 2, 3. *I Daniel, understood by Books, the Number of the Years, whereof the word of the Lord came to Jeremiah the Prophet, that he would Accomplish*-----*And I set my face to the Lord God to seek*--When some notable Change is quickly to be look'd for, we should be able so to say, *I understand that God is going to do some great Thing, and therefore I set my self to wake.* It is a most infaustous Thing, for men to be surprised in courses or humors disagreeable to those *Designs* which the Lord God, is visiting them upon, and we had need be well *Awake* and Aware lest we be so surprised. Moreover we should Especially be Awake, in Times of Great **Probations** intended. Most men have their **Critical Times**, wherein they are *Made* or *Mar'd*, perhaps for both worlds,

worlds, according to their behaving of themſelves. If they do in this Nick of Time, acquit themſelves with a good Wiſdom and Vertue, 'tis well; there is a further ſtore and ſhower, of Bleſſings to come upon them. But if in this point of Time, they miſs it, by any Egregious Departures from God, then, *Reuben, thou never ſhalt excell*: the man is loſt and gone, and all the world cannot fetch him any more. Now, God forbid that wee ſhould *Sleep* at ſuch a Time! Here is a Time to be taken by the *Forelock*; but our *Sleeping* in it, may cauſe our *Slipping* of it for ever. Every Sand of this *Time* is more precious than Duſt of *Gold*. You know the Name of a King, of whom, when he was coming to his Kingdom, God made a *Trial*, upon two conſiderable Things; One was, *The Ridding of the* Amalekites *out of the way*; T'other was, *The forbearing to take the* Prieſthood *upon him*. That poor Prince miſcarried in both of theſe; and thereby he forfeited that conduct of Heaven, which he had hitherto Enjoy'd; it was little uſe that God made of him after the wrong ſteps which he took in the minutes of his *Trial*. 'Tis no ſtrange thing for one Deſcended from *Adam* thus to Ruine himſelf; it was *Adams* own Infelicity, and ours in him. Our Lord wept over *Jeruſalem*, in *Luke* 19. 42. ſaying, *If thou hadſt known, even thou, at leaſt in this thy Day, the things which belong unto thy Peace!* It ſeems, That the Jews had then a

Day, wherein if they had well Entertained the Son of God, there had been done for them, *The Glorious Things, which are spoken of thee, O thou City of God!* But what followed upon their fatal Inadvertency? Alas, *Now they are hidden from thine Eyes.* The Wise Man has Lamented it, *Man knoweth not his Time.* And wherefore is it so? 'Tis because, *Man Sleepeth out his Time.* I say then, A man should harbour seasonable suspicions in himself, *Is not the Great God now Trying of me?* Once more, The Time of **Old Age**, is one of those Times wherein peculiarly men should be Awake. The Apostle says of Old Men, *Let them be sober*; it may be rendred, *Let them be watchful.* Old Age, they say, is very Sleepy; but, *Fathers*, whatever your *Eyes* may be, I pray, Let not your *Minds* be so. *Watch*, for the *Last Enemy* is just going to draw upon you. To *you* that have *Hoary Heads found in the way of Righteousness*, I may say what is in our Context here, *Now your Salvation is Nearer, than when you first Believed.* The God of Heaven is very shortly sending for you to be brought unto himself in Heaven; and the *Waggons of Jesus* will all so fast call upon you to be gone; O be not now found *Asleep*. We say, *None goes to Heaven on a Feather-bed*; nor should we be upon a *Feather-bed* of Carnality, Sensuality, Worldly-mindedness, or Slothfulness, when we may think every Day, *I may mount for Heaven this very Day.* To

you,

you, that are coming apace towards, *The Sinner an Hundred Years Old*. I may invert what is in our Context; *Your Damnation is near you, very near, if ye do not now Believe.* You've not more *Gray Hairs* upon your Heads, than you have Calls to ly no more *Asleep* in your perilous Unconcernedness about your Souls. Verily, you had need bestir your selves in the matter of Returning to the God, from whom you have been *Wandring Days without Number*; Lest you quickly find your selves to be sunk down so far, that the Lord shall say; *A great Gulf is now fixed, there is now for you, no passing over.* In short, when you see an Old Man so *Sleeping*, as to brag how strong and hale he is, and how like to live yet many a Day, it is a thousand to one, but within a few Dayes his Coffin covers him. I pray, Let them take this Warning, If you *Sleep* hard, it mayn't be long before you *Dy*.

Finally, It should be our Endeavour to know the *Times* wherein we are especially to be Awakened, and know what there is in the *Times* for our Awakening. There is one peculiar and important Subject for the Studies of Good Men, the too usual Neglect whereof is *A Great Evil which I have seen under the Sun*; I mean to know, What Article in the Great Line of Time, we are now upon. When the Apostle in our Context here, would have the *Romans* to *Know the Time*; 'tis not improbable that he might have

Respect unto the *Time* of that *Antichrist*, which was to Rise among the *Romans*. *Antichrist* was conceived as early as *Twenty Five* Years after the Ascension of our Lord, in the Affectations of *Primacy* then begun; *there* was his *Root*; altho he was not compleated until *six hundred sixty six* years after that, when *Image-worship* was at last effectually Established. Now sayes the Apostle, *'Tis already Time to be Awake about these Affairs.* This I say; There is a most Exact *Line of Time*, which partly the *Histories*, and partly the *Prophecies*, of the Scripture, have Run from the Beginning of Times at the *Creation*, to the Fulness of Times in the *Restitution of all Things*. In the Oracles of God we have most curiously, not only *Described*, but with Distinguishing and Memorable Figures variously *Embossed*, a Long LINE of *Inter-sabbatical Time*, Commencing at the Sabbath which was in the first week of the World, and Expiring in the *Sabbatism*, when the *Creature shall be delivered from the Bondage of Corruption into the Glorious Liberty of the Children of God*. It is possible for us now to discover near, what *Joynt* in that *Line of Time*, we are now arriv'd; and altho we may run into great Inconveniencies by too Peremptory and Injudicious Computations upon this *Line of Time*, yet I see not why modest, cautious, humble Disquisitions upon it, should be treated with such Infa-

my, as they now are in a *Sleepy World*: or as if the Letter which our Aſcended Lord has from Heaven ſent unto us, to Teach us how we may meaſure the *Laſt Hours* of Time, were not indeed, The Revelation. We have a Precept with a Promiſe, from our Lord Jeſus, for, *Our counting the Numbers* which concern the Duration of *Antichriſt*; and for men to hiſs at all ſober Attempts to Learn, how far we are got on towards the *Reſt which Remains for the People of God, in the* Latter Dayes, 'tis an affront unto that Holy Spirit of God, who has given us a Prophetical as well as an Hiſtorical *Calender* of our Times. The Jews about the Time of our Saviours Incarnation, by ſtudious *Calculations* might have perceived, that ſuch a progreſs had been made in the *four hundred and ninety years* foretold by *Daniel*, as to make it evident that they could not be far from the *Time*; and for their Ociſtancy about ſuch *Reaſonable* Supputations, our Lord moſt bitterly Rebuked them, in *Matth.* 16. 3. *O ye Hypocrites, can ye not Diſcern the Signs of the Times?* and in Luc. 12. 56. *Ye Hypocrites, how is it that ye do not Diſcern this Time?* The uſual Dirt, flung upon ſuch Contemplations, is, That *All Good Men have hitherto miſſed in their gueſſes about the Times.* But there is a great Untruth and Slander in that Report; for our God has moſt wonderfully owned even the Publiſh't Conjectures of ſome

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that have ſought His *Bleſſing* by *Reading* and *Hearing* of His *Apocalypſe*; and I need not go ſo far to prove it, as the Days wherein the Barbarous Nations Ruſh'd in upon the *Roman Empire*, when 'twas a General Cry, that ſounded thro' the Church of God, *The Antichriſt is now at hand!* I may tell you, that *America* it ſelf as well as *Europe*, has now lately had cauſe to Acknowledge, That God may permit us to *Hit Right* in ſome conſiderable gueſſes about the *Time of our Day*. Beſides, we are deeper now every day than other, getting into thoſe Times, whereof it is foretold, *Many ſhall Run to and fro, and Knowledge ſhall be increaſed*. Wherefore, I beſeech you, that well-Regulated Reſearches into This Time, no more be Diſcountenanced among the People of God; but Let us aſſay to get *Underſtanding in the Times*, that ſo we may, *Know what we ought to do*, with reference to the *Kingdom* of our *David*. Yea, whatever *Times* do come upon us, we ſhould be Inquiſitive to *Know* our Times. It is ſaid in *Eccl.* 8. 5. *A Wiſe Mans Heart diſcerneth both Time and Judgment*. May we have ſo good a *Judgment*, as to *Diſcern*, when it is a *Time* to do every Thing in the whole of both our Callings: may we have ſuch a *Judgment* as that we may *Well-time* all we have to do, and make it *Beautiful*.

APPLI-

APPLICATION.

By way of *Examination*, and *Excitation*, and *Exhortation*, there are many things, that might be now ſet before us. But inſtead of the *Ordinary* method wherein you might have been treated, I ſhall uſe the *Compendious* One of now laying before you, only Three ASSERTIONS.

Aſſertion I. There are ſad **Signs** of a *Sinful Sleep* too generally to be found upon us. Indeed, **Security** will be the Epidemical Diſeaſe of our days; and the *Older* the world is, perhaps it will be the Sleepier; or more like what it was, *In the days of Noah*. They are the pathetical Exclamations of Your, and My Father, in a Latin Treatiſe well known among the Churches of God, *Ubi fides Hominum Chriſti Nomen profitentium? Ubi Sanctus, Adventus Domini Expectatio? Ubi denique priſca Chriſtianorum Vigilantia, ſuſpiria, Lacryma? Nunc prophetia adimpleta eſt, Dormant te Sponſa dictarunt Domnos? Heu Mundum alte Conſopitum!* I ſee the very Character of our Time; *The watchings, the Sighs, the Tears of the primitive Chriſtians are little imitated; Alas there is a Deep Sleep upon the World!* Now, 't will be well, if there do not grow upon us the cauſes of ſuch Lamentations; Or if

that have sought His *Blessing* by *Reading* and *Hearing* of His *Apocalypse*; and I need not go so far to prove it, as the Days wherein the Barbarous Nations Rush'd in upon the *Roman Empire*, when 'twas a General Cry, that sounded thro' the Church of God, *The Antichrist is now at hand!* I may tell you, that *America* it self as well as *Europe*, has now lately had cause to Acknowledge, That God may permit us to *Hit Right* in some considerable guesses about the *Time of our Day*. Besides, we are deeper now every day than other, getting into those Times, whereof it is foretold, *Many shall Run to and fro, and Knowledge shall be increased*. Wherefore, I beseech you, that well-Regulated Researches into this Time, no more be Discountenanced among the People of God; but Let us allay to get *Understanding in the Times*, that so we may, *Know what we ought to do*, with reference to the *Kingdom* of our *David*. Yea, whatever Times do come upon us, we should be Inquisitive to *Know* our Times. It is said in *Eccl.* 8. 5. *A Wise Mans Heart discerneth both Time and Judgment*. May we have so good a *Judgment*, as to *Discern*, when it is a *Time* to do every Thing in the whole of both our Callings: may we have such a *Judgment* as that we may *Well-time* all we have to do, and make it *Beautiful*.

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Aſſertion I. There are ſad **Signs** of a *Sinful Sleep* too generally to be found upon us. Indeed, **Security** will be the Epidemical Diſeaſe of our days; and the *Older* the world is, perhaps it will be the Sleepier; or more like what it was, *In the days of Noah*. They are the pathetical Exclamations of Your and My Father, in a Latin Treatiſe well known among the Churches of God, *Ubi fides Hominum Chriſti Nomen profitentium? Ubi Sanctus, Adventus Domini Expectatio? Ubi denique priſca Chriſtianorum Vigilantia, ſuſpiria, Lacryma? Nonne prophetia adimpleta eſt, Moram te Sponſa fictarunt Omnes? Heu Mundum alte Conſopitum!* I ſee the very Character of our Time; *The watchings, the Sighs, the Tears of the primitive Chriſtians are little imitated; Alas there is a Deep Sleep upon the World!* Now, t'will be well, if there do not grow upon us the cauſes of ſuch Lamentations; Or if

if the Lamentations would Rowſe any of thoſe, over whom we make them. We have ſeen ſeveral Plantations in our Neighbourhood, laid in Blood and Fire, by thoſe Invaders, to whom our *Security* is the Chief Thing that has made us Obnoxious. But we may do well to enquire, whether we are not in that *Security*, which may lay us as open to the Diſpleaſure of God, as to the Vexation of man. There are two Things before which Conſpire to invite us, unto that *Sinful Sleep*, whereof and whereby we are Endangered? *Within*, we have our *Corruption*, to bring *Sleep* upon us. When the Diſciples were *Sleeping*, our Lord ſaid upon it, in *Math.* 26. 41. *The Fleſh is Weak.* The *Fleſh* is all for *Sleep*; that Sluggiſh kind of a thing, will be ever ſaying, *Yet a little more Sleep, a little more Slumber, a little more folding of the Hands*; and this *Fleſh* will haunt us as long as we dwell in *Fleſh*. *Without*, we have our *Company* to Rocque us into *Sleep*. It was ſaid in 2 *Tim.* 3. 5. *Men ſhall have a form of Godlineſs, Denying the power of it; from ſuch Turn away.* Why ſo? Truly, becauſe men infect one another with *Formality*. *Sleeping* is *Catoling*. If one man *Yawn* it will put the Next upon the doing the Like. In a Room, where many *Sleep*, if any one there doth talk and ſtir, the reſt are all offended at it; if any one Church, yea, or if any one Man, won't *Sleep* like other people, they

fume, and frett, and fling, and ſay, *What a needleſs diſturbance are you making here?* And ſo for the take of quietneſs, we muſt all *Sleep* as it ſeems, till Dooms Day. But let it for ſuch cauſes then be thought upon, *Whether we are not Aſleep?* It was long ſince Judg'd, that the witty perſon, who while others were begging of monopolies, petition'd for a *Patent*, which might enable him, *To Demand a ſmall Piece of money from every One who carried a Watch about him, and yet cared not how he ſpent his time*, would have had a large Revenue. But it were well if they that keep a *Watch* over their Hearts and Ways, were one half ſo many, as thoſe that now wear a *Watch* about them in their Cloaths. I have theſe *Interrogatories* for you.

Firſt; If we are not *Aſleep*, why are we ſo *Senſeleſs*, before the Almighty God? There is that *Spiritual Plague* mentioned, in *Iſa.* 6. 10. *A Fat Heart, Heavy Ears, and Shut-up Eyes*; which is perhaps oftner quoted in the *New-Teſtament* than almoſt any one paſſage of the *Old*; becauſe it is the Grand *Plague* under the *New-Teſtament*. But has not this *New-Teſtament-Plague*, moſt fearfully ſeized upon multitudes among us? The *Voice* of God, how few have the *Senſe* to hear that Thundring *Voice*? Upon the *Promiſes* of God we ſay not, *Theſe are Faithful Sayings, and worthy of all Acceptation; O may I have the Godlineſs, which they belong unto!* Upon the *Threatenings* of God,

we

we say not, *These are the Faithful, and the True Sayings, which will shortly come to pass: O may I be afraid of these Judgments!* Altho' we may say with the Psalmist, *God hath spoken once, yea, twice unto us*, yet the Lord may say to us, as by the Prophet, *I spake unto thee, and thou wouldest not hear.* The *Face* of Christ, how few have the *Sense* to see that Beauteous *Face?* We do not gaze upon the most Illustrious Excellencies of our Lord-Redeemer, until we say, *He tis, in whom there does all Fullness dwell*, and? *Here is the One Thing Needful.* Altho' He be the, *Altogether Lovely*, yet we have not such a view of Him, as to make us *Love* Him; altho' He be the, *Pearl of Great Price*, yet we have not such a view of Him, as to make us *Prize* Him; we *Desire* Him not, altho' He be, *The Desire of all Nations.* The *Load* of *Sin*, how few have the *Sense* to feel the weight of that Mountainous *Load*? How few, *Labouring and Heavy-Laden Souls*, are to be found among the Sinners that have all their Dayes been those, *That Heap up Wrath against themselves?* How few do with Restless Terrors of Soul account themselves, *Wretched and Poor, and Miserable and Blind, and Naked*: and not rather say, *I have Need of Nothing?*

Secondly, If we are not *Asleep*, why are we so Fearless, of what may be to come upon us? 'Tis said of some, Said in *Job.* 2. 1. 9.

Their

Their Houſes are ſafe from Fear. But it may be Said of more, *There is in their Hearts no Godly Fear.* Alas, there are multitudes of *Leviathans* for Sinning in the midſt of us, and ſuch as have *Made themſelves without Fear.* We have long had a dreadful Hurricane of the Divine Judgments upon us; but men are like *Jonah*, faſt *Aſleep*, while the Great God ſeems to be ſinking of us, in the Roring Billows of his Wrath. There is a *Flood* of calamitous Accidents ready to Roll in upon us; but are we like *Noah*, who, *By Faith, being moved with Fear, prepared an Ark?* There is a *Combination* of Enemies for our Deſolation; but are we like *Jehoſhaphat*, who, *Feared and Proclaimed a Faſt?* The Word of God has loudly told the Unconverted People in our Neighbourhood, *That an horrible Tempeſt of Eternal Vengeance is impending over their miſerable Souls.* But how few are like thoſe wary *Egyptians*, who of old, *Feared the Word of the Lord?* and not rather like the impudent *Sodomites* that would go on to Sin, when they were juſt ſtepping into, *The Vengeance of Eternal Fire?* Altho' the Almighty God have Sounded in our Ears, the *Alarms* of His Everlaſting Indignation, if we do not Return from our Evil Ways; yet Sinners, like the fiery War-Horſe, do *mock at Fear*, and *Laugh at the ſhaking of the Spear.* How few among us can ſay with the Apoſtle, *I know the Terrors of the Lord?* How few with the Pſalmiſt, O

Lord, my Fleſh Trembles for fear of thee?

Thirdly, If we are not *Aſleep*, why are we ſo Blindleſs of what we have to do? That ſaid unto ſome in *Pſal.* 50 22. *Conſider this you that Forget God.* But how many are there whom that Note is to be Branded upon, *They Forget God, and never Conſider what He has called them to?* With what a Brutal Stupidity, do men Forget the *Errand* which they were ſent into the World upon?. which is, *To Glorifie God.* Our main Buſineſs in the World is, *By Repenting, & Believing to make ſure of Everlaſting Happineſs, & in the continual exerciſe of Religion, bear our Teſtimonies unto all the Truths and Ways of the God that made us.* But is not this Buſineſs, utterly laid aſide by the moſt of men? Men Employ themſelves, as if they had nothing in the world to do, but build and fill a little *Neſt* made of Straw & Clay, wherein after they themſelves have been *Merry* for *many years*, their young ones may be comfortably Lodged after them. *Vain Man!* And knoweſt thou not how ſoon the Cudgels of *Death* may batter down that little *Neſt*? I have one Queſtion to ſend round unto every man in this great Aſſembly; 'tis this, *Pray, what have you been doing in the world, ever ſince you came into it?* How few among us, could Relate any other than a moſt wretched Story, in a True Anſwer to that great Queſtion? When our Lord was going to Dy, He could ſay, *Father, I have Finiſhed the Work, which thou haſt*

haſt given me to do. But many of us, if we were to Dy immediately, muſt with moſt inexpreſſible Stings in our Souls, confeſs, *O I have never yet ſtruck ſo much as one good Stroke at the Work which has been ordered for me.* And hence alſo, how little concerned are we to know and uſe, the wonderful *Opportunities* wherewith we are furniſhed in our ſeveral *Capacities*, to be doing or getting of Good? We have our *Talents*; that is, our *Opportunities* to Serve the Intereſts of God, of the Church, of our own Souls: But we ſuffer our *Talents* to lie by moſt ſhamefully unimproved; and there are very few that ſeriouſly and frequently ask themſelves, *What is there that I may do for the further Service of my God, and of my Generation?*

Fourthly. We are Speechleſs, and ſhould we be ſo, if we were not faſt *Aſleep?* If it were falſely charged upon *Job.* in Chap 15. 4. *Thou reſtraineſt Prayer before God*; it may be too Truly charged upon ourſelves. O! there is too little *Prayer* a going among us, for ſuch, *A Day of Trouble, and Rebuke, and Blaſphemy, and of no ſtrength to bring forth*, as is now come upon us. *Pilate* moſt inſolently ſaid unto our Lord, *Speakeſt thou not unto me? knoweſt thou not that I have power to kill thee, or ſave thee.* But our Lord may Righteouſly complain of us, *Their Life and their Death, is in my Hands, yet they will not ſpeak unto me.* How many *Cloſets* are there that are not viſited and perfumed

fumed with *Secret Prayers* from Day to Day? Yea, tis Reported, that ſome *Church-Members* have been ſo fearfully Diſtempered, as to diſpute whether *Secret Prayer* were incumbent on them. An Indication of a moſt Horrid *Leanneſs ſent into the Soul*! Are thoſe true *Nathanaels* that can argue ſo? What? have they no *Secret Sins* then to be bewayl'd, no *Secret Wants* to be reliev'd, no *Secret Wounds* to be opened, and no *Secret Temptations* to be cry'd againſt? And no ſuch Command of our Lord as that, *Enter into thy Cloſet, and when thou haſt ſhut thy door, Pray to thy Father which is in ſecret.* How many *Houſes* alſo are there, that have not *Private Prayers* every Day performed in them? Altho' beſides what the very Light of *Nature* dictates, That they who *Eat* and *Reſt*, and it may be *Sin*, together; ſhould likewiſe every day *Pray* together; we have the Law of *Scripture* for every *Maſter* of a Family, *Continue in Prayer, and watch in the ſame.* Which is but an Alluſion to the *Continual Sacrifice* of Old, which was every Morning and Evening brought unto the *Lord*. It is affirmed, that the very *Indians*, which are now preying upon our *Eaſt*, have ſo much *Chriſtianity*, learn'd from the *Papiſts* among them, That they have *Private Prayer* in their Wigwams every Day. *O My God, I Mourn in my Complaint*, That among our Baptiſed Neighbours, there ſhould be ſo many *Families that call not upon thy Name.* If our God

God *Pour out his Fury*, upon us, by the sword of the *Heathen that know him not*: it is because He finds among us those pretended *Christians*, who are worse than the *Heathen that know him not*. But may it not be deplored, that there is among us, *A Great silence in Heaven*, too? Our Honourable Rulers, in an Order for a *Fast*, some while since had these Expressions, *That we may not by letting fall our Hands, give Advantage to our Adversaries, the several Congregations in the Colony, are hereby Exhorted, That they keep the Wheel of Prayer, in a continual Motion, By Repeated and Successive Agreements for Days of Prayer with Fasting, in their several Vicinities; till our God have spoken peace unto us, and we find Salvation to be near us, with Glory dwelling in our Land.* But how few of our Churches do throughly, fervently, frequently, Enough, attend the Counsel, which has with so much *Authority*, been given them? Or if *Days of Prayer* are Indicted, in how many circumstances do men manifest an Indisposition thereunto? I am to tell you, The whole *English* Nation, may cry *shame*, upon this Countrey if we let one whole *Month* together pass us, without a Solemn *Fast*, some where or other in our Neighbourhood.

Fifthly. Were we not *Asleep*, should we please our selves, with our Fine, Gay, Romantic Dreams, as we too often do? It is used as a Similitude, in *Isa.* 29. 8. *An Hungry Man*

Dreameth, and behold He Eateth, but he awaketh and his soul is empty. Have we no such *Dreams*, in our fancies? 'Tis but a *Dream*, for us to imagine, *That the Temple of the Lord must needs also have the Defence of the Lord, altho' there be profane things Defiling thereof.* 'Tis but a *Dream* for us to imagine, *That there can be nothing still defective in our Church-Constitution, to render us terrible as an Army with Banners, and that after all our Attainments, we must not still press on.* 'Tis but a *Dream* for us to imagine, *That we may comfortably get through our Difficulties, without Returning to the Lord, that has been smiting of us.* We *Dream*, if we imagine, *That if the World become our God, it shall not soon become our Grief; or, that we shall not find Vanities and Vexations in all Terrene Dependencies.* And yet have we not been swarming full of these *Dreams*? Our God may say unto us, *O How Long shall your vain Thoughts Lodge within you.*

Sixthly, What **Corporal Sleeping**, under the means of Grace do many of us give way unto? We read of *Eutichus*, in *Act.* 20. *As Paul was long Preaching he sank down with Sleep, and was taken up Dead.* We should have a Consuming *Mortality* indeed, if God should smite every one that contentedly *Sleeps* in His Worship, with a Stroke like that upon the Tyred *Eutichus*; But this I may say, whenever we allow our selves to be *Sleeping*, when we should be *Praying* or *Hearing* before the

the Lord, there is, *A Soul to be taken up Dead.* When *Jacob* had *Slept* in a place, where the Lord chose to give Special Discoveries of himself, it is said, *He was afraid, and said, How dreadful is this place! This is none other but the House of God, and this is the Gate of Heaven.* Whereas we have among us, those, that one would suppose to set themselves for *Sleep*, in this *Dreadful Place*; yea, the uninterrupted *Naps* they take here seem to own, *That Sleep is the Thing which they come hither for.* 'Tis an affecting Apologue, sometimes mentioned, That a *Devil* in an Humane Shape, coming into a Congregation, where there was a man Asleep, the *Devil* went, and jog'd, and chid the man, and said unto him, *Friend, I can tell you, that if these Offers of a Saviour were made among us in Hell, there would be no Sleeping at them.* Of this I am very confident, The very *Devils*, of whom doubtless there are many present, when we come, *to present our selves before the Lord*; I say, the very *Devils* themselves do wonder to see so many *Sleepers* in our Congregations; altho' indeed, they are the *Devils* that Rocque their Cradles for them. And now, *Judge, I pray you?* Can all these things be said of those that are not *Asleep?* I add,

Assertion. *II.* There are Loud Calls unto us, to Shake off our *Sinful Sleep.* The *Powerful,* [O that I might have said, *Effectual!*] *Awakenings* that have been given us, do now as well aggravate that *Sinfulness* of our

Sleep,

Sleep, as Neceſſitate us to Shake it off. But what *Awakenings*? Briefly,

First, We have had the *Awakenings* of the Voice. It was a vouchſafement unto the Jews of old, in 2. Chron. 36. 15. *The Lord God of their Fathers, ſent to them by his Meſſengers, Riſing up betimes, and ſending*: What for? But that he might *Awaken* them. 'Tis what ha's been done for ourſelves. The *Pulpits* throughout *New-England* have had the *Meſſengers* of Heaven in them; and as we read, about, *The Mouth of all the Prophets*, in this matter the Miniſters have all had but *One Mouth*; All the cry every where ha's been, *Awake*! and, *Reformation, or Deſolation*! *Reformation, or Deſolation*! ha's been the Concurrent Admonition of them that have *Spoken unto us the Word of God.*

We have hereupon had the *Awakenings* of the Rod. It is ſaid in Mic. 9. 6. *Hear the Rod.* Why, what ſaies it? It ſaies, *Awake, Awake, ſinners, Awake unto the Diligent ſeeking of God.* One affliction after another ha's been upon us; Firſt *Moths* have Eat'n us, and then *Lions* have torn us; in every one of our *Precious* and *Pleaſant* Things we have been Incommoded; *Every Man* perhaps in the whole Territory, ha's had a ſhare in the ſorrows of theſe exercises: And may ſay, *I am the Man, that have ſeen affliction by the Rod.* Now why does our God *Afflict* us, but, that He may *Awake* us! But this is not all.

We

We have alſo had *Awakenings* of the Fire: it may be ſaid of us, in Iſa. 42. 25. *The fury of Gods anger, hath ſet him on fire round about.* O let it not be further ſaid, *He knew it not, he laid it not to heart.* How often has poor *Boſton* been raiſed in the Night with ſuch an outcry as that, *Awake, or you will be Burn'd in your Beds?* In other places alſo, we have ſeen more than One Province laid in *Aſhes* by the Fire of Gods Jealouſy. And we have often ſeen our *Droughts*, wherein, *The Lord calls to contend by Fire.* So have we been Scorched, that we might be *Waked.* Methinks, that the Embers apply'd unto us, might bring us to ourſelves.

Yea, We have herewithal had, the *Awakenings* of the Ax. It was ſaid in Math. 3. 10. *The Ax is laid unto the Root of the Trees.* Now what is the Language of every Knock? But thus much, *Awake, O Trees, and bring forth Seaſonable Fruit, leſt ye be Hewn down, and caſt into the Fire.* There are eſpecially three *Roots* which the Proſperity of a People grows upon. One is, the *Government* of a Land; by which it comes to flourish in the Enjoyment of *Liberties* and *Properties.* A Second is, The *Religion* of a Land. Even a Pagan *Tully*, could aſcribe the Succeſſes of his *Romans*, to their Devotions. Our *All* fares as Gods *Ark* fares among us. A Third is, The *Religious* of a Land. The *Saints*, are the *Chariots and Horſemen* of the Places where they Live. The Deſtroyers conſult to Righteous *Lots*, *We can*

do

do nothing againſt the Place, as long as you are there. But on every of theſe Accounts have there not been thoſe that have been *Rooting* in our Expoſed *Vineyard?* In all, *Awake*, has been the Cry of every Stroke.

And now again, We have the *Awakenings* of the Philiſtines upon us. We read concerning *Sampſon*; in *Judg.* 15. 30. *She ſaid, The Philiſtines be upon thee,* Sampſon; *and he awoke out of his Sleep.* I cannot ſay, whether our *Indians* are not the Poſterity of the Ancient *Philiſtines*; they ſeem to be, if not *Canaanites*, yet *Scythians*, by their Original. But there are many things wherein they Reſemble and Imitate the *Philiſtines*; and theſe *Philiſtines* have been Laying our Country waſt, for many Leagues together. Our God has terribly fullfill'd unto us, that Word of His, *I will move them to Jealouſie with thoſe which are not a People, I will provoke them to Anger with a Fooliſh Nation.* O that we might be *Moved* and *Provoked* unto a convenient *Wakefulneſs*, by what has thus befallen us. At leaſt, when we call to mind, how theſe *American* Rapparees have taken our Brethren, and binding them to a Stake, with a Lingring Heat, Burned and Roaſted them to Death; the Exquiſite Groans and Shrieks of thoſe our Dying Brotheren ſhould *Awaken* us.

But that you may ſee a further *Account* upon even the ſharpeſt of theſe *Awakenings*, I am to tell you, That all ſorts of perſons have

have been concerned in them. When a little Handful of men had in a ſudden and awful manner Loſt their *Lives*, our Lord ſaid unto all the People, in Luc. 13. 3, 5, *Except ye Repent, ye ſhall all likewiſe Periſh*; and again, *Except ye Repent, ye ſhall all likewiſe Periſh.* This I ſay, We have ſeen the Deadly Blows of Heaven, upon *all Ranks* of Men among us; and the Word of the Lord Jeſus to *all Ranks* therefore is, *Awake, Leſt you alſo Periſh!* **Old Men**, Let them *awake*; inaſmuch as you have ſeen the Lord as it were with *Fiſh-hooks* fetching out many hundreds of ungodly perſons to be Deſtroy'd in the *Flames* of His Diſpleaſure. **Good Men**, Let them *Awake*; inaſmuch as you have ſeen ſome that had the *Fear* of God within them, yet without the *Mark* of God upon them, for their preſervation in our Late *Overflowing Scourge*: but perhaps, as they have Riſen off their Knees, they have had the Bullets of Death ſhot in at their Windows, by the Skulking Adverſary. **Old Men**, Let them *Awake*; inaſmuch as you have ſeen *Gray-hairs* dy'd *Red* in their Owners Blood, and the Bodies of the Aged thrown even unto the Swine to mangle them. **Rich Men**, Let them *Awake*; inaſmuch as you have ſeen thoſe which had large and fair *Eſtates*, in one years time come to *Beg* their Bread. **Poor Men**, Let them *Awake*; inaſmuch as you have ſeen Poverty going on with cloſer pinches to

gripe ſuch like an *armed Man.* **Rulers,** Let them *awake*; inaſmuch as you have ſeen one that was once a *Magiſtrate*, with his Family, moſt horribly Maſſacred by a crew of Infidels, that a few Hours before had been moſt Hoſpitably Treated at his Houſe as Friends. **Paſtors,** Let them *awake*; inaſmuch as you have ſeen a moſt Pious and Faithful *Miniſter* lately Aſſaſſinated by the Bruits of our Eaſt; in a Captivity among whom his Vertuous *Wife* quickly after ended her Dayes; and one of the Aſſaſſinates coming on the Lords Day, among the Captived Pariſhioners of that Worthy Man, with the Cloaths of their Dear *DUMMER* upon him. **Women,** Let them *Awake*; inaſmuch as you have ſeen the *Tender Sex*, driven into Slavery before thoſe Monſters, *Whoſe Tender Mercies are Cruelty*; *Women* of Good Faſhion being made always Hungry, and almoſt Naked, have been forced to call a filthy *Squa*, by the Title of Miſtreſs; Yea, *Women* that have lov'd their Infants with moſt Relenting Bowels, yet have been put upon Begging of their Swarthy *Maſters*, with Tears in their Eyes, *To Kill theſe Belov'd Infants out of hand.* **Children,** Let them *Awake*; inaſmuch as you have ſeen many of thoſe Little *Chickens* by the Eaſtern *Vultures* prey'd upon; *Children* that ſhould have had an Ingenuous Education, have almoſt forgotten even their Mother Tongue, in their Vaſſalage among our own

Wild

Wild Barbarians; yea, *Children* that have but whined a little for the Breaſt, have therefore by the *Patroons* that now Adopted them, had their Brains daſh'd out againſt the Stones; even the *Brats of Babylon*, have ſo dealt with our *Little Ones*. But, above all, Young Folks, Let them *Awake*: inaſmuchas the Lord our God, ſeems to have a peculiar Controverſy with the *Riſing Generation* of *New-England*. Many of our young people do not firſt *Secretly*, and then *Publickly* Enter into Covenant with God in Chriſt; the Dainties of the New-Covenant Exhibited, firſt in the *Goſpel*, & then on the *Table* of the Lord, are not by many of our young people, moſt affectionately Embraced! And what has follow'd? Why, The God of Heaven ſeems to ſay, *I will take no pleaſure in your young men.* Hence 'tis, that ſome of our *Young Ones* have been given up to the moſt abominable Impieties of *Uncleanneſs*, *Drunkenneſs*, and a Lewd, Rude, Extravagant ſort of Behaviour. There are the Children of *Belial* among them, and Prodigies of Wickedneſs. Hence alſo, Huge Throngs of our *Young ones* have been Preſſed into the *Wars* at home, or Carried unto the *Seas* abroad, where they have Dy'd like *Rotten Sheep*; and it is upon *them* eſpecially, that the Contagious Mortalities among us, have made further Havock; *Death has fed upon them.* I may ſay, *O that my Head were Waters, and mine Eyes a Fountain of Tears*, to weep for

the ruefull Eſtate of my own Generation, among whom there are ſo few Inſtances of *Early Piety*; in compariſon of what Inſtances there are of, *Early Sin*, and *Early Death*! But I rather turn my Lamentation into this Obſervation, *O that you were wiſe, that you underſtood theſe Awakenings, that you would conſider what will be your Latter End, if you Awake not out of your Impenitencies.* At this Rate, has the God of Thunder been *Awakening* of us. Now God forbid, That as it was of old ſaid, *He would have Healed* Babylon, *and ſhe would not be Healed*, it ſhould be now ſaid, *We would have Awakened* New-England, *and ſhe would not be Awakened!*

I now have only this more to ſay.

Aſſertion III. There are Great Works to be done by us, that we may have our *Sinful Sleep* evidently laid aſide. As *Deborah* called upon her ſelf, *Awake, Awake, and utter a Song!* So would I call upon all my Friends, *Awake, Awake, and let that be done that ſhould be done.* Our Natural *Sleeping* is a moſt Neceſſary Refreſhment for us; at leaſt, when it is not become *Irregular*, by the Hebetude of our Spirits, or by the undue preſſure of any Viſcous or Aqueous particles thereupon; is but the *Recruit* of our Animal Spirits, by a New *Digeſtion* to Repair and Supply the Loſs of thoſe that have been Exhauſted thro' our Enlarged Pores, while our External Senſes were in their Activity. But our Spiritual

Waking

Waking is infinitely more Neceſſary, both for our Temporal and Eternal Welfare. Indeed, if any of us will really and thoroughly *Awake* our ſelves, we ſhall grievouſly *Anger* thoſe who think our Lord ſays to them, what He ſaid unto His Diſciples of old, *Sleep on!* We muſt look to meet with fooliſh and abſurd Cenſures, from the *Sleepers*, whom like *Noah* we *Condemn*, when we *Awake*. When the Holy *Vigilantius* vigorouſly appeared againſt the Abuſes creeping into the Sleeping Church, in the Beginning of the *Fifth Century*, no leſs a man than *Jerom* gave Orates to that Sleeping Church, by undertaking the Patronage of thoſe Abuſes, and beſtowed the Name of *Dormitantius*, with other baſe Terms, upon the almoſt only *Vigilant* Servant of God in the World. Give me leave to ſpeak it; *As he that Slept hath formerly murmured at him that Waked, even ſo it is Now!* Some Cavil or other will certainly be Excogitated, whereby all Eſſayes towards *Waking* will be ridiculouſly blown upon; and if nothing elſe can be invented, the Cavil will be, *'Tis a New Thing that you are upon.* Thus, when there was a Church among our ſelves, that ſet apart a Day of *Prayer* with *Faſting*, that they might Cry to Heaven for Converting Influences of Grace to be poured from Heaven upon their Children, there were ſome [*Shall I tell it?*] Profeſſors of Religion ſo exceſſively Ridiculous, that they Exclaimed

one, but with different lighting.

the rueful Eſtate of my own Generation, among whom there are ſo few Inſtances of *Early Piety*; in compariſon of what Inſtances there are of, *Early Sin*, and *Early Death!* But I rather turn my Lamentation into this Obteſtation, *O that you were wiſe, that you underſtood theſe Awakenings, that you would conſider what will be your Latter End, if you Awake not out of your Impenitencies.* At this Rate, has the God of Thunder been *Awakening* of us. Now God forbid, That as it was of old ſaid, *He would have Healed* Babylon, *and ſhe would not be Healed*, it ſhould be now ſaid, *We would have Awakened* New-England, *and ſhe would not be Awakened!*

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Aſſertion III. There are Great Works to be done by us, that we may have our *Sinful Sleep* evidently laid aſide. As *Deborah* called upon her ſelf, *Awake, Awake, and utter a Song!* So would I call upon all my Friends, *Awake, Awake, and let that be done that ſhould be done.* Our Natural *Sleeping* is a moſt Neceſſary Refreſhment for us; at leaſt, when it is not become *Irregular*, by the Hebetude of our Spirits, or by the undue preſſure of any Viſcous or Aqueous particles thereupon; 'tis but the *Recruit* of our Animal Spirits, by a New *Digeſtion* to Repair and Supply the Loſs of thoſe that have been Exhauſted thro' our Enlarged Pores, while our External Senſes were in their Activity. But our Spiritual

Waking

Waking is infinitely more Neceſſary, both for our Temporal and Eternal Welfare. Indeed, if any of us will really and thoroughly *Awake* our ſelves, we ſhall grievouſly *anger* thoſe who think our Lord ſays to them, what He ſaid unto His Diſciples of old, *Sleep on!* We muſt look to meet with fooliſh and abſurd Cenſures, from the *Sleepers*, whom like *Noah*, we *Condemn*, when we *Awake*. When the Holy *Vigilantius* vigorouſly appeared againſt the Abuſes creeping into the Sleeping Church, in the Beginning of the *Fifth Century*, no leſs a man than *Jerom* gave Opiates to that Sleeping Church, by undertaking the Patronage of thoſe Abuſes, and beſtow'd the Name of *Dormitantius*, with other baſe Terms, upon the almoſt only *Vigilant* Servant of God in the World. Give me leave to ſpeak it; *As he that Slept hath formerly murmured at him that Wak't, even ſo it is Now!* Some Cavil or other will certainly be Excogitated, whereby all Eſſayes towards *Waking* will be ridiculouſly blown upon; and if nothing elſe can be invented, the Cavil will be, *'Tis a New Thing that you are upon.* Thus, when there was a Church among our ſelves, that ſet apart a Day of *Prayer* with *Faſting*, that they might Cry to Heaven for Converting Influences of Grace to be poured from Heaven, upon their Children, there were ſome [*Shall I tell it?*] Profeſſors of Religion, ſo exceſſively Ridiculous, that they Exclaimed

against it, as, *A New Practice.* When our Lord Jesus Christ, uttered none but the *Old Law*, with better *Glosses* upon it, than they had been used unto, the people cry'd out *A New Doctrine!* Even so, if we do no more than what is to be found in the *Old Way* of Returning to God, prescribed in His Word, yet if there be any one Indifferent and Expedient circumstance of Explicitness, dictated by the very Light of Nature, for the better doing of it, not used heretofore, they that are *Settled on their Lees*, will cry out *A New Practice.* For Churches to *Renew* their *Covenant*, has been with Ignorance Enough reproached as, *A New Practice*; and so perhaps 'twill be for Churches by Acts of their own, to *Explain* the *Covenant* which they have Renewed. It may be so; But I may tell you, 'Tis a *New Thing* for people to *Awake* out of their degeneracies: thro the *Time* and the *Times* of the Antichristian Apostacy, it has been so; So it was before, So it will be still. But, let us fortify ourselves against such little objections, and about, *Waking*, say, *If this be to be Vile, We will be yet more Vile*; and having been *Roused* up from the Couchant posture of our Souls, let us be *Lions which do not for any Turn away.* I bespeak you in the words of the Apostle, 1. Thes. 5. 6. *Let us not Sleep as do others, but let us watch.* Wherefore.

First. Let all unrenewed Sinners *Awake* speedily out of that hurtful and woful *Sleep* that

that is upon them, and become New Creatures, before the Lord. *Poor Creatures*, you are fast *Asleep* in a Doleful Prison, that is also on a Light Fire over your Heads; and unless you quickly become *New Creatures*, You will be horribly consumed there. The *English Historians* tell us of a man that Slept for no less than fourteen Dayes without Intermission. Yea, The Learned *Cranzius* tells of a Scholar at *Lubec*, that Slept for no less than Seven Years together. But what greater Prodigies are *You*, that have been Asleep for so many Dayes, and Years! Even ever since your came into the world! O Take heed, lest you shortly incur that very direful thing in Rom. 11. 8. *God hath given them the Spirit of Slumber.* Shall I then bestow a few Jogg's, and Pull's, upon my Sleeping Hearers! And those that like the Poetical *Endymion*, do wish for nothing so much as that they may *Sleep for ever?* You *Sleep*, Sinners; but *Woe* is it! It is as in Prov. 23. 34. *Thou shalt be, as he that lies down in the midst of the Sea; or as he that lies upon the Top of a Mast.* You are every Hour Sleeping, in the peril of Tumbling down into the *Horrible Pit*, were the *Worm never dies*, and the *Fire never shall be quenched*. One Touch of Grim Death upon you, would push you into a *Fiery Ocean*, of Intollerable & Interminable Miseries. *You* are Sleeping; but I'll tell you, *Woe* is not. It is said in 1 Pet. 5. 8. *Be Vigilant, because your Adversary the Divel,*

Divel, as a Roaring Lyon, walks about, ſeeking whom he may devour. While You are *Sleeping*, the *Divel* is Buſy; even to throw his Nets over You; and You are *Hagridden*, by the moſt ugly things Imaginable. *You* are Sleeping; but I'll tell you, *What* is not. It is ſaid in 2. Pet. 2. 3. *Their Damnation Slumbreth not.* While you are *Sleeping*, your *Damnation* is *Haſtening*; You are to Day, nearer to *Hell*, by Twenty four Hours than you were Yeſterday. O how can you Sleep in ſuch Horrid Circumſtances? and while you are only by the Rotten Thread of a Dying Life, hanging over the Mouth of that heated *Furnace*, from whence the *Smoke of the Torment, aſcends for ever, and ever*? When the Emperour *Auguſtus* heard of one who could *Sleep* well, altho' he had heavy *Debts* lying upon him, he ſent to buy the Mans *Pillow*, ſaying, *Surely there muſt be ſome very ſleeping Vertue in a Pillow, which a Man ſo much in Debt, could Sleep upon.* As for you that can *Sleep* hard, tho' you have whole Talents and Mountains of *Sins* lying upon you; I pray, what are your *Pillows* made of? So many *Debts* to the Juſtice of the Great God upon you ſtill unanſwered, and yet any *Pillows* to be found where you may *Sleep on both Ears!* I ſay, What *Nature-ſticks* are they ſtuff'd withal? *Awake*, ye miſerable Souls; I ſay again, *Awake.* But alas, They are *Dead!* However, even the *Dead* muſt be *Propheſy'd* over. But what can our

Calls

Calls do unto the *Dead*, without the Efficacious and Omnipotent Grace of Him that is the *God of our Life*? Unto *Him*, I therefore bow my Knee, That even the *Dead may now Hear the Voice of the Son of God and Live*: and that He, who Raiſed *Lazarus*, when it was ſaid, *He Sleepeth*, would with a *Living* Word ſay to theſe poor Souls, *Come forth and Live*.

Secondly, 'Tis not eaſy *Sleeping* on our *Knees*; O therefore Let us be much upon them. In *Prayer* we do, as we read our Lord Jeſus did, *Lift up our Eyes*; now, *Lifted Eyes*, won't be *Sleeping ones*. Let us be much in *Prayer*; and in every kind of *Prayer*; *Praying with all Prayer, by the Spirit, watching thereunto*. *Pray* in Secret, and in Private every day; *Pray* in more Publick, and leſs Publick Meetings of Good Men, as often as you may: *Pray* with Extraordinary Solemnity, when the Occaſion is Extraordinary. Let us not begin any *Undertaking*, or endure any *Tribulation*, without making a *Prayer* upon it. Let us make a *Prayer* from, yea, and in, every *Sermon*, wherewith our God is Admoniſhing of us. *I* would more eſpecially Recommend the Bleſſed *Bolcons* Advice unto us all, *That every Morning we ſhould recount, what particular Deſigns we have to manage in the Day Enſuing, and in our Privacies make our particular prayers, for Gods Bleſſing thereupon.* This would keep you from *Deſigns*, that would be either *Unlawful*, or *Unproſperous*. And unto this Advice, I would

would ſubjoyn another; which is, That *Ejaculatory Prayers* may be continually proceeding from us. Wherever we are, and whatever we do, Let us be *Darting* up our *Petitions* or our *Thanksgivings* to Heaven, as the *Matter may Require*. I ſay, *Happy is the man that hath his Quiver full of ſuch Arrows!* But in our Prayers, Let us very much inſiſt upon this Requeſt, *That we may be kept Awake*. I think, *David* in one Pſalm, does no leſs than *Ten Times* make that Prayer, *Lord, Quicken me!* 'Tis a Prayer that we have cauſe to make more than *Ten Times* every week, *Lord, Waken us*. Let us Pray, as in *Pſal.* 13. 3. *O Lord, my God, lighten mine Eyes, leſt I Sleep the Sleep of Death*. And whereas, we have a *Keeper*, who does neither *Slumber nor Sleep*, Let us by inceſſant Prayer Commit our ſelves unto Him, that we may be *kept* from *Slumbring and Sleeping in our Sins*.

Thirdly, Let us think of our *Night*; & that will break us of our *Sleep*. We are none of us very far from a *Night*, when we ſhall *Sleep in the duſt*; We Shall not *Sleep in our Sin*, if we are duly Senſible, how ſure, and how near, this *Night* is unto us. Our Saviour ſaid in, Joh. 9. 4. *I muſt Work, for the Night comes*. Let us be often thinking, *The Night comes*; and we ſhall be ever ſaying, *I muſt wake, I muſt wake*. When we go out of our Houſes, Let us think, *I ſhall ſhortly be carried out of Doors*. When we come into our Houſes

ſes; Let us think, *I ſhall ſhortly be carried unto my Long Home.* When we ſit at our Tables, Let us think, *I ſhall ſhortly be my ſelf a morſel for the Worms.* When we reſt in our Lodgings, Let us think, *A cold Grave will ſhortly be my Bed.* And when we view the Cheſts, where we put our Treaſures, Let us think, *A little black Cheſt is that wherein I my ſelf ſhortly may be Locked up.* Such Monitory Repreſentations of *Mortality*, would correct the poiſons of thoſe Potions, whereby Satan would bring *Sleep* upon us. And in purſuance of this Rule, it would be well, if every *Night* before we *Sleep*, we ſhould ſettle Accounts between our God and our ſelves, even as if before to morrow morning we were to appear before Him. When we are going to *Sleep* at *Night*, having firſt asked our ſelves,

What has been Gods providence towards my ſelf in the foregoing Day?

We may then do well to ask our-ſelves.

What has been my Behaviour towards God, in the Day?

Particularly.

I. Have I lived this Day under a Deep ſenſe of **Mortality** *and* **Eternity**; *and as a Stranger in the world?*

II. Have I Devoutly read the **Word** *of God this Day, and Seriouſly ſought the* **Face** *of God, both in my* **Retirement**, *and with my* **Family**?

III. Have I had many **Ejaculations** *this Day both*

both in a way of **Petition**, and in a way of **Thanksgiving** unto God?

IV. Have I had most affectionate **Meditations** upon **Heavenly Things** this Day; and have I made **Earthly Things** to occasion some of my profitable **Reflections**?

V. Have I been careful of my **Discourse** this Day, and spoken with a Tongue Bridled by the Fear of the Lord?

VI. Have I been Diligent in my **Calling** this Day, and avoided all needless Expence of my precious and golden Minutes in Diversions?

VII. Have I this Day Endeavoured all **Usefulness** unto those to whom I am Related, or with whom I have been Concerned?

VIII. Have I this Day Controlled and Conquered my **Master-Sin**; and has my Watchfulness issued in my victory over my own Iniquity?

IX. Am I in a Fit **State** and **Frame** to appear before the **Judgment Seat** of God, if I should immediately be Summoned thereunto? And therefore, Do I still choose the Great GOD as my **Best Good**, and my **Last End**; and the Lord Jesus Christ, as my **Prophet**, my **Priest**, my **King**? And is it my Desire to be Employ'd as a **Witness** for His **Truths** and **Ways** for ever?

All or most of these Questions, every Night carefully Considered, would keep a Soul always *Awake!*

Fourthly. We shall not *Wake in Vain*, if we

we Apply ourselves to do what we can for **The City of our God.** It is reported by the Builders of *Jerusalem*, in Neh. 4. 9. *We set a Watch day and night.* Were we throughly *Awake*, we should fall to Building the Lords *Jerusalem*, and be all hands at *Church-Work* with all our might. Why do no more of you join to a *Particular Church* of the Lord Jesus? the omission of which, will fill your Death Beds with Terrible Thorns, when you come to dy? Let me tell you, t'will not be safe *Sleeping* abroad, out of some Well-constituted *Church*, in the *Storms* that are now coming upon the World. If you will cast up the Numbers of such as the Plagues of, *War, and Small-pox, and Feavour*, have carried off in the last three or four Wasting Years among us, you'l generally see perhaps that scarce *one* in *thirty* of our *Communicants*, have perished in those dreadful Plagues; whereas a far *greater Proportion* of Destruction has been made upon our other people. It seems, as if God had set a special *Mark* of Protection upon His Churches, that the *Destroying Angels* might not so much meddle with them. Only then, Let us also set our selves to *Amend* all that is *Amiss*, and *Supply* all that is *Wanting*, in our Churches. In Allusion to the words of the Prophet, I would say, *Awake, Awake, put on thy Strength, O* New-English *Zion, and put on thy Beautiful Garments, O* American *Jerusalem.* Pray, Let us not permit our selves, to be without

one, but with different lighting.

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out any of those *Officers*, or any of those *Diſciplines*, whereby we may be cloth'd with *Strength*.

I do particularly wiſh, that our Churches, firſt by not *Well ſtating*, and then by not *Maintaining*, the Office of RULING ELDERS, have not *Sleepily* loſt the *Locks*, wherein lay the *Strength* of their affayrs. This I may aver; That *Our Days* are concerned in that word of the Lord Jeſus, Rev. 16. 15. *Bleſſed is he that watcheth, and keepeth his Garments, leſt he walk Naked, and they ſee his ſhame.* When any of the *Watchers* in the Temple were found *Sleeping*, by thoſe that walked the Grand Rounds, they had their looſe *Garments* taken from them, which could not without ſhame and loſs be again recovered. *Churches* by Sleeping, may come to looſe all that may defend them or adorn them; did not *Antichriſt*, utterly deprive the *Churches* of their privileges, thro' their Sleepineſs? and have not ſome *Churches* of Late (you know where?) by their Sleepineſs come to be well nigh Stript, even of, *A Liberty to chooſe their own Paſtors?* Briefly, I am verily perſwaded, we are now Entred into thoſe **Earth-quakes**, which are to attend and aſſiſt, *The Reſurrection of our Lords Witneſſes.* And it may be fear'd thoſe horrible *Earth-quakes* will ſhake even Us alſo, to pieces, if we do not become well ſettled in the Eſtabliſhment of, *Theſe things that cannot be Shaken.* I'le ſay this one thing more; If *That* would attain any thing

upon

upon us, there is one Scripture, which I wish, were Engraven on the Door of every Meeting-House in the Countrie; 'Tis That in *Ezr.* 3. 3. They set the Altar upon his Bases, for Fear was upon them because of the People of those Countries.

Fifthly, The Growth of Tares is none of the smallest Evils, against which our Sollicitudes are to be kept Awake. We read in the parable, Mat. 13. 25 *While men slept, the Enemy came, and Sow'd Tares among the Wheat.* Wherefore, let us beware of *Tares* in our *Principles*. 'Tis the quality of *Tares*, and of *Errors*, to disorder the *Head*. Let not the *Tares* of *Will-Worship*, of *Arminianism*, and of Serpentine *Quakerism*, be nourished in our Churches; but stick we close to the main *Principles* of *Protestantism*, and of *Puritanism*, which we have declared for. Let us also beware of *Tares* in our *Communions*. We should use *Charity* in admitting of others unto *Holy Things*; but *Charity* here, will become *Injustice*, if it carry not *Open Eyes*: Charity must not be so blind, as to bring vilible *Tares*, into the *Gardens* of God. If our *Churches* once become useless as to that great end of them, which is, *To represent* unto the world, *Who* those are that our Lord Jesus will have to, *Ascend into the Hill of the Lord, and Stand in his holy place for ever*; we may soon write an *Ichabod*, upon all our *Glory*. In Short, whatever is contrary to that Character

gelical Church-Trees, which our *Lord* has Instituted; Let us beware of it, as of our *Bane*. 'Tis observed by the Venerable *Baxter*, in a Book wherewith he has lately Honoured me, *That Thunders often fall upon those Buildings, which are called Churches, than upon any other whatsoever.* Now the way for our *Churches* to be preserved from the *Thunderbolts*, which our God will now be Scattering upon the World, is to have as few *Taxes* in them, as wee can.

Sixthly, As the Apostle said, *Awake unto Righteousness*, thus would I say, *Awake unto Reformation.* And O Let not our God after all our *Awakenings*, Complain of us, as in *Jer.* 8. 6. *I hearkened and heard, but no man Repented him of his Wickedness, saying, What have I done?* Let him not write over our Doors, that in *Jer.* 44. 10. *They are not Humbled unto this Day.* There was an Observation made in a Book formerly Printed in this Country; and I find a Devout Gentleman in *England*, has lately Addressed the whole Nation with a Quotation of it, *That in our Last War, the Sword was first drawn upon a Day of Humiliation, and that much of the Sad News in the progress of those Wars, came at the close of those Days: the Lord thereby declaring from Heaven, that He Expects from His People, something else besides Fasting and Prayer*; even REFORMATION *too. But that upon Renewing of Covenant with God, to Reform the Evils among us, We had great Success against our Enemies.* As for *Us*, we have had many Days of *Humiliation*; but when shall we have a Day of REFORMATION? One of *This*, were worth many of *These*. May we now *Awake* unto it, KNOWING THE TIME. I have not

yet

yet plainly and freely enough, given you my own Little Opinion, WHEREABOUTS WE ARE IN TIME! and therefore I will now humbly do it. I do conceive, That the *Antichrist*, having before passed his *Time*, and his *Times*, did enter his Last *Half Time* at the REFORMATIOM in the Last Century, Commenced at the Year 1517. When also the *Antichrist* was come to *Halve* it with our Lord, not only by the Loss of many & mighty Kingdoms from the Papal Empire, but also by the Remainders of *Antichristianism* yet cleaving to the REFORMATION it self. Wherefore, about an *Half Time*, that is, about an Hundred and Fourscore Years, from that REFORMATION, I do firmly expect, a NEW REFORMATION to be begun; a REFORMATION more Glorious, more Heavenly, more Universal far away than what was in the former Century; together with most formidable Desolations to be hailed from Heaven, upon those that shall incurably retain an Antipathy to this REFORMATION. Behold then, we are got into the very *Dawn* of the Day, when God will vouchsafe a marvellous Effusion of His own *Spirit* upon many Nations, and REFORMATION, with all *Piety*, and *Glority*, shall gain the Ascendent, over those Men and Things, that for many Ages have been the Oppressors of it. And I now affirm, That all the *Peace* of *New England* lies in her being, *A Wise Virgin*, that shall *go forth* to meet, *this Blessed Reformation*.

Three Years are now passed, since our Merciful God, by a wonderful Turn rescued this People from the Hands of those, who declared us, *A People fit only to be Rooted off the Face of the Earth*, and who might have been in Forwardness enough to accomplish, *That Rooting Business*. All this while, our

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God comes, *Looking for Fruit*; and altho' He almost Says, *Cut them down!* yet we are entring, *One Year more*, of Patience, wherein if we do nothing Remarkable about Returning to God, what *Apology* can we have in the Day of His pleading with us?

In the Proſecution of this REFORMATION, I have but ONE THING at *this Time*, further to lay before you. 'Tis an Advice lately Agreed upon by the *Watchful* PASTORS, of the Churches hereabouts; and it runs in ſuch Terms as theſe.

'Whereas, the moſt heavy and waſting *Judgments* 'of Heaven, upon our Diſtreſſed Land, loudly call 'upon us, as longer to Delay the Taking of ſome hi-'therto untaken Steps, towards the *Reformation* of 'our *Provoking Evils*, and the *Recovery* of *Practi-'cal Religion* in our Hearts and Lives;

'Among other Expedients in order thereunto, we 'cannot but Recommend it as very Adviſible, That 'the ſeveral Churches having in an *Inſtrument*, pro-'per for that purpoſe, made a *Catalogue* of ſuch 'Things, as can indifferently be found amiſs among 'them, do with all ſeriouſneſs and ſolemnity, paſs 'their VOTES, That they count ſuch Things to be 'very Offenſive Evils, and that Renouncing all De-'pendence on their own ſtrength, to avoid ſuch E-'vils, they humbly ask the Help of the Divine Grace, 'to aſſiſt them in watching againſt the ſaid Evils, 'both in themſelves, and in one another. And that 'the *Communicants* do often Reflect upon thoſe their 'ACKNOWLEDGMENTS and PROTESTATI-'ONS, as perpetual MONITORS unto them, to 'prevent the Miſcarriages, wherewith too many Pro-'feſſors are too eaſily overtaken.

All our Churches have *Received*, and ſome of them have *Renewed*, the *Covenant of Grace*, where-

in we have consented unto the Bonds of a *Walk with God*. We are now Advised unto a Transaction, wherein we may, by our own VOTES, do no more than *Explain*, and *Strengthen*, the *Bonds* of the Lord which already lie upon us; 'tis to *Revive* our Sense of those Gracious *Bonds*, and *Present* our Transgressions thereof, by being either *Ignorant* or *Forgetful* of them. *We* that have gone the farthest in *Covenanting* with God, herein do not *Go Back*, so much as one step that we have already taken, but only *Look Back*, to assure what steps we have taken. And not only our *Communicants*, but even all that are under our *Church-watch*, may by Degrees be brought unto such Distinct Confessions of the Lyes that are upon them. Such Humble *Recognitions* of our Duty, will not only be Accepted by our God, as our *Declaration* for Him, whereupon He will Declare for us; but also they are the *New Covenant-way* of obtaining Help for the doing of our Duty. And if they be often Read over in a year, both publickly at our *Meetings*; and privately when we are *Humbling* of our selves before the Lord; what *pari passu* might we obtain, by the *Remembrance* of our Duty thus explicitly *Awakened*? Unto your Consideration I leave it, being assured, that you are sensible, SOMETHING MUST BE DONE.

ACKNOWLEDG

God comes, *Looking for Fruit*; and altho' He almost Says, *Cut them down!* yet we are entring, *One Year more*, of Patience, wherein if we do nothing Remarkable about Returning to God, what *Apology* can we have in the Day of His pleading with us?

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Acknowledgments and Proteſtations

VOTED

As Explaining the Obligations laid upon us by, our moſt Holy

Covenant.

WE, that thro' the goodneſs of God, have been Combined, and are ſtill Continued, a CHURCH of His, BEING heretofore Conſented unto the COVENANT of GRACE, according to the gratious Terms whereof, We have made Choice of the Lord JEHOVAH, Father, Son, and Spirit, as our God, and of the Lord JESUS CHRIST, as the glorious *Mediator*, upon whoſe *Fulneſs* of Merit and Power we Rely, as well to be ſtrengthened for the *Duties*, as to be Inveſted with the *Bleſſings* of that *Well-Ordered* Covenant; and have therefore accordling to His Will, Incorporated our ſelves into that Evangelical *Church-State*, wherein our Deſires after the *Sure mercies* of that Covenant, are to be expreſſed, mentained, and anſwered: BEING herewithal ſenſible, That our *Juſtification* only by Faith in the Righteouſneſs of Him, who is a *Saviour* and a *Surety* for us, do's very ſtrongly oblige us, to cloſe with all the Commandments of God, as *Holy* and *Juſt* and *Good*,

God, and in those *Rules* in conformity to which alone, our *Peace* can be lengthened out: AND BEING also Awakened, by the most heavy *Judgements* of Heaven, under which this country has been Wasting and Wasting for many later years, to suspect left in the Hearts & Lives of US in particular, there may be found some of those *ACCURSED THINGS*, which have brought upon the Land, such a Long Variety of Sore Calamity:

DO therefore acknowledge, That *We*, are under peculiar Bonds to *Walk Circumspectly*, not only by Avoiding the grosser Miscarriages of Ungodliness, but also by guarding against whatever Corruptions do sometimes more easily obtain among the professing people of God; Behaving our selves, *Not as Fools, but as Wise*; and *Redeeming the Time, because the Days are Evil*.

And in special manner, To Revive the sense of the *Ties*, which are laid upon us, by the Covenant of God, that has not only been *Accepted*, but also Renewed, among us.

1. We acknowledge, it would be a great Evil in us, if our Love to the *World*, should make us Omit our Communion with God, and Abate of that Zeal and Watch, which we should always keep alive in our Souls; or hinder us from the most Affectionate Reading of his *Word*, and Seeking of his *Face*, every Day in our Houses, or from the daily use of Meditation and Supplication in our Closets.

II. It

II. It would be a great Evil in us, if, while on the one side we *Protest* against practising any thing as **Divine Worship** for which we have not a *Divine Warrant*, and against the usage of all Pagan and Papal **Superstitions**, on the other side, we should not according to the best of our Capacity *Attend* and *Support* the **Institutions** of God, in the midst of us, with Endeavours, that there may be nothing wanting thereunto.

III. It would be a great Evil in us, if when we Draw near to God in his **Ordinances**, We should allow ourselves to be *Formal*, *Carnal*, or *Sleepy*, in what we do; Especially, if we should Ordinarily come to the *Table* of the Lord, without serious **Examinations** and **Humiliations** preparatory thereunto; or if in managing of **Church-Discipline**, we should Vent our own *Passions* and serve our own *Humors*, instead of acting entirely for the Lord.

IV. It would be a great Evil in us, if we should Abuse the **Good Creatures** of God by Sensualities in *Eating*, *Drinking*, and *Recreation*; or by Extravagancies in our **Apparrel**: and if, whenever we use the *Titles* or the *Scriptures* of our God, it should not be with much **Reverence** in our Souls.

V. It would be a great Evil in us, if we should not keep a strict Guard, both on our own *Thoughts*, as well as *Words* and *Works*, the

the Lords Day, & also on all that are under our Influence, to Restrain them from the Violations of that Sacred Rest.

VI. It would be a great Evil in us, if we should not make it our Careful Study, to have our Families well Instructed, and well Governed, and in such a Condition as is agreeable to the *Fear* of God.

VII. It would be a great Evil in us, if by the Prevalency of a Private Spirit, we should be Backward unto any *Publick Service* wherein God shall call us, with our Persons or Estates to *Serve our Generation*; or if we should with Unjust Neglect and Censure Ill Requite such as have been Serviceable; more especially, such as in Government are the *Ministers of God unto us for our Good.*

VIII. It would be a great Evil in us, if we should put off a Patient, Peaceable, Forgiving Temper towards our Neighbours; or not with *Meekness of Wisdom* Decline and Smother all causes of Contention.

IX. It would be a great Evil in us, if we should spend our Days in Idleness, and not be Diligent in such Employments, as may *Adorn the Doctrine of God*, by Rendring us useful to those that are about us.

X. It would be a great Evil in us, if we should in any of our *Carriage*, or so much as in our *Discourse*, admit any thing that may favour of a Lascivious or a Licentious Disposition in our Souls.

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XI. R

XI. It would be a great Evil in us, if we should use any Dishonesty in our Dealings, and either by *Fraud* or *Force* exact unreasonably upon those, with whom we are concerned.

XII. It would be a great Evil in us, maliciously to *make*, or Injuriously to *spread*, any False Reports, or too easily to *Receive* Slanders against the Innocent, or to Countenance the Breachers of them.

XIII. It would be a great Evil in us, if we should not Conscientiously Observe and Fulfil, what Promises we have Lawfully given one unto another.

XIV. It would be a great Evil in us, to be Discontented, either at the *Prosperity* which God would have others to Enjoy, or at the *Adversity* wherein the Providence of God has at any time confined our selves.

XV. It would be a great Evil in us, if we would not be Ready, Charitably and Liberally, to Relieve the Necessities of the Poor, that call for our Bounties.

XVI. It would be a great Evil in us, if we should not with a most Brotherly Affection, either *Give* or *Take* Reproofs when there is a cause for them; or if we should withhold any due *Testimony* against whatever may fall out among us, Displeasing unto God.

Wherefore, by a Solemn VOTE, We Declare against all these Evils, as *Abominable Things*; and, utterly Despairing of any Strength in our selves to keep clear thereof, we do most

Hembly Ask the Alſufficient Grace of God in Chriſt, that neither theſe, nor any ſuch Iniquities, may have Domin on over us; but that we may **Watch** againſt them all, both in our ſelves and in One Another.

THe **Church** in the North-part of *Boſton*, having had Opportunity, by previous Conſultations to Debate & Concur about this Matter, did on the 10*th* day of the 2*d* Month Declare,

'That they did Accept of the foregoing '**Inſtrument** as Containing the Serious 'ACKNOWLEDGMENTS and PRO-'TESTATIONS of their Souls; Whereup-'on they would often *Reflect*, for the *Diſcove-'ring* of what may be *Amiſs* in their Hearts 'and Lives; as alſo for the Directing of the '*Prayers*, and the Strengthening of the *Cares*, 'that they would uſe in their more Watchful '**Walk with God.**

Accordingly they did without any Objection, join with their PASTOR, in a Supplication, wherein theſe things were diſtinctly Spread before the Lord. And the PASTOR undertook to make proviſion, that a Copy thereof, might come into the Hand of every *Communicant*, for which cauſe there is now made a ſmall Impreſſion.

FINIS.

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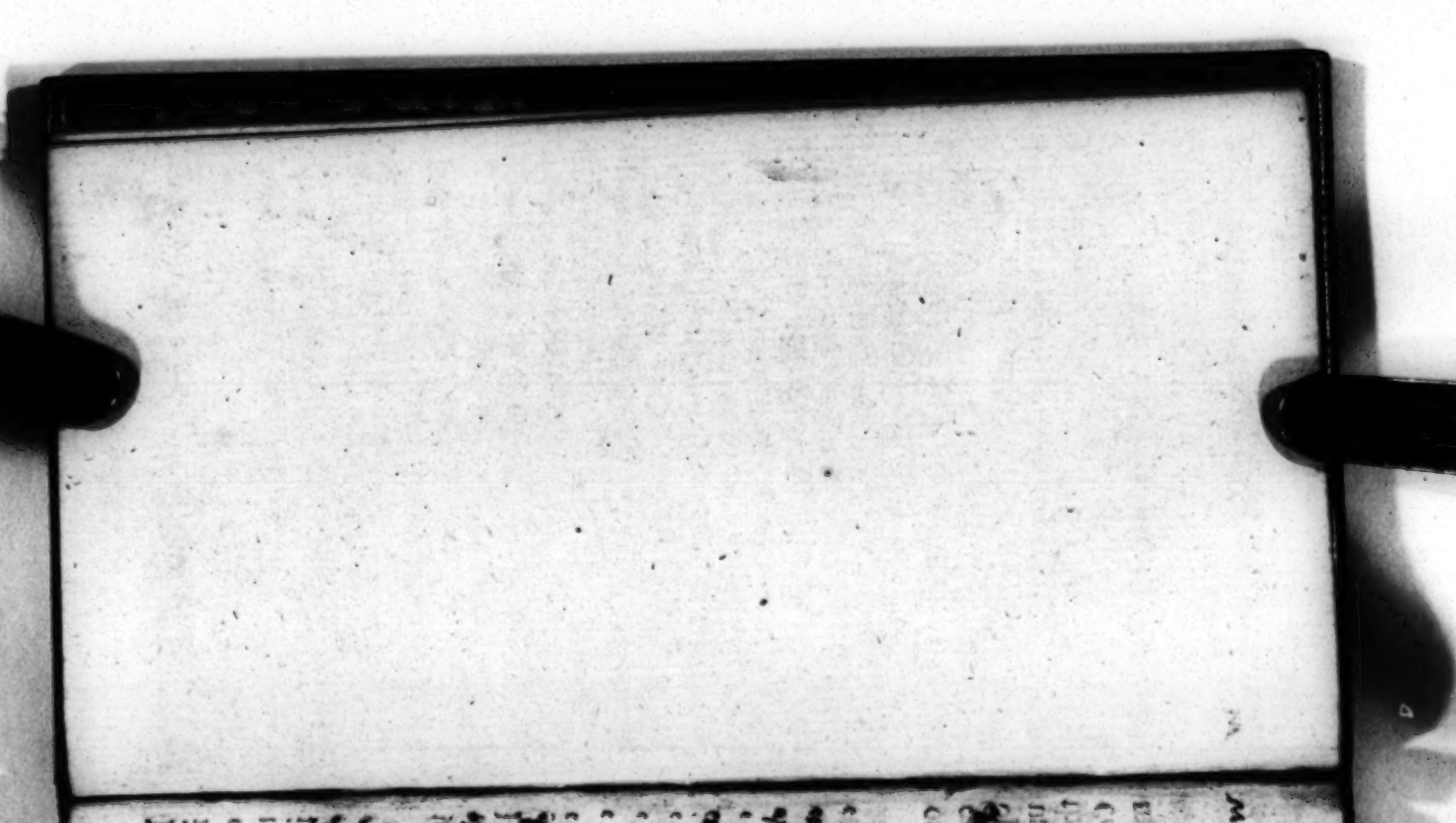
A Catalogue of some other Books.

1. THE Call of the Gospel.
2. Military Duties, An Artillery Sermon.
3. Right Thoughts in Sad Hours.
4. Early piety Exemplify'd.
5. Memorable Witchcrafts and Possessions.
6. The Good Mans Resolution, with other Subjects.
7. Souldiers Counselled and Comforted.
8. The Wonderful Works of God, Commemorated.
9. Work upon the Ark.
10. Speedy Repentance Urged.
11. A Publick Spirit.
12. A Companion for Communicants.
13. The Serviceable Man: an Election Sermon.
14. Serious Thoughts in Dying Times.
15. Adresses to old men, young men, little chil-
16. The life of the Renowned Joh. Eliot. (dren.
17. Expectanda, or, things to be look'd for.
18. Little Fleshy guarded against Quakers.
19. A Virtuous Woman
20. Blessed Unions Recommended.
21. A Sacred Exercism upon Sinful Discontents.
22. The cause and cure of a Wounded Spirit.
23. Meditations on the Day of Judgement.

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